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THE Bible Champion

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Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

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The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

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THE BIBLE CHAMPION

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The Arena

The Believer's Sinfulness and Sinlessness

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO

THE DIFFICULTY

THE believer's sinfulness and sinning are explicitly declared in 1 John i. 8, "If we say that we have no sin we deceive ourselves, and the truth is not in us"—a declaration that quite accords with general Christian consciousness and experience. But when, with equal explicitness, it is declared that the believer is sinless, as in 1 John iii. 6-9, "Whosoever abideth in him sinneth not . . . . Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God," the declaration seems so contrary, not only to universal Christian consciousness and experience, but to other Scripture teaching, as to present a very serious, and, to many, an insolvable difficulty.

Two solutions are here presented, either of which, it is submitted, is adequate and satisfactory.

THE GRAMMATICAL SOLUTION

The first solution is by the application of the principles of grammar. It will be observed that the sin verbs in 1 John iii. 6-9, are in the present tense. An understanding of the force of the present tense, whether in English or in Greek, will solve the difficulty.

In "A New Practical English Grammar," published by the American Book Company, the author, speaking of the present tense, says, p. 41, "It is also used to denote what frequently, or habitually, takes place." Goold Brown, in his "Grammar of English Grammars," says, p. 343, obs. 4, "The present tense of the indicative mood expresses not only what is now actually going on, but general truths and customary actions."

Goodwin, in his Greek Grammar, p. 276, says: "1291. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action." And accordingly, Winer, in his "Grammar of the New Testament Diction," tells us that "the present participle is employed" to express a "continued state of things" (p. 357), "and that the infinitive present is generally employed to express an action as continued or frequently repeated" (p. 348). Hence Vincent in "Word Studies," vol. iii., p. 348, says: "The present tense denotes continuousness." And it may be added that this use of the present tense to express the continuative or habitual, obtains not only in the indicative and infinitive moods and participle, but also in the subjunctive, optative, and imperative moods.

These grammatical principles understood, the way is clear. "Whosoever abideth in him sinneth not"—habitual present, i. e. does not live in sin as a habit of life. "He cannot sin," i. e. he cannot continue sinning. So Vincent, commenting on the words "sinneth not," says (*ibid*): "John does not teach that believers do not sin, but is speaking of a character, a habit." Similarly, Matthew Henry: "To commit sin is to practice sin. He that abides in Christ continues not in the practice of sin. That he cannot commit an act of sin, I suppose no

judicious interpreter understands. 'He cannot sin,' i. e. he cannot continue in the course and practice of sin."

Thus the believer's sinlessness is predicated, not of a single or momentary act, but as to a continued or habitual course. This is all. But the momentary or single act of sin is recognized, and in a way that markedly shows the beautiful and accurate use of the Greek tenses in this epistle.

Says Crosby, in his "Greek Grammar," p. 361: "An action is represented by the aorist tense as momentary or transient," or "as a single act." Accordingly, St. John says (ii. 1): "My little children, these things I write unto you that ye sin not," using the subjunctive aorist, because he has in mind the act of sinning as momentary, individual. As much as to say: "The object I have in writing you is that you may be kept thereby from falling into any single act of sin." And yet there remains still the possibility of the single sin, and so he adds (ii. 1): "And if any man sin we have an advocate with the Father, Jesus Christ, the righteous," where he uses, not the present, but the aorist form of the verb, because the reference is still to the individual act of sin—that which is occasional. For the single act of sin, confessed (i. 9), there is ever ready forgiveness through the gracious office of our great Advocate; still, no one is to argue hence that he may therefore continue in sin, for he that is really born of God can not live in sin. So, while the believer may sin in the momentary aorist, he does not, can not, sin in the continuous, habitual present, for if a man does thus sin he thereby makes manifest that he is not a child of God, not a true believer, but a child of the evil one.

THE TWO-NATURE SOLUTION

The second solution is by the application of the doctrine and experience of the Two Natures—the Old and the New.

By the *old nature* is understood the nature we have in our first birth, derived from our fallen first parents (Gen. v. 3), "which is corrupt according to deceitful lusts" (Eph. iv. 22), making us "by nature the children of wrath" (Eph. ii. 3), so that, in that nature, "there is none that doeth good, no not one" (Rom. iii. 10).

The outworkings of this old nature, otherwise called "the old man" (Eph. iv. 22; Col. iii. 9), or "the flesh" (Rom. vii. 18; Gal. v. 16; and perhaps more than fifty times besides), are: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings" (Gal. v. 19-21), inordinate affection, evil concupiscence and covetousness, which is idolatry; anger, malice, blasphemy, filthy communication" (Col. iii. 5, 8), so that Paul said, "I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. vii. 18). Such is man in his natural totality.

Not only is the character of the old nature evil, but it is absolutely unchangeably so, because "the carnal mind"—i. e., the mind of the flesh—"is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). "That which is begotten of the flesh is flesh" (John iii. 6), you cannot make anything else of it. "So then they that are in the flesh cannot please God" (Rom. viii. 8). On any scriptural or rational psychological principles it can not be otherwise.

By the *new nature* is understood the nature we receive in our second birth. The evil character and the unchangeableness of the old nature make imperative the necessity for a new nature. Hence Jesus said, with His solemnly repeated "verily": "Except a man [Gr. *tis.*, the indefinite pronoun, any one] be born again [Gr. be begotten from above], he cannot see the kingdom of God" (John iii. 3).

The word rendered "born," *gennaō,* is in the Revision rendered "begotten," and very properly so. The 38 times it occurs in the first chapter of Matthew, it is every time rendered "begat." Indeed, of its 96 occurrences in the New Testament, in 64 instances it would best be translated by "begot" in some of its forms, but in eighteen of which it has some other rendering.

This rebegetting, this regeneration, is by the Holy Spirit, (John i. 13; iii. 5, 6, 8), and there is produced the New Nature, the "new man" (Eph. iv. 24; Col. ii. 10), the "new creature" (2 Cor.. v. 17; Gal. vi. 15) [not an old creature made over, but a *new* creature], a "divine nature" (2 Pet. i. 4), the "spirtual mind" (Rom. viii. 6). An inherent characteristic of this new spirit-nature is "righteousness and true holiness" (Eph. iv. 24), and "knowledge" (Col. iii. 10)—not simply *gnosis,* but *epi-gnosis* [*epi,* intensive], i. e. discernment of spiritual things, which is impossible to the "natural man" (1 Cor. ii. 14). The out-working or fruitage of this new spirit-nature is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

Thus we see the origin, character, and fruit of the two natures—the old and the new. Each has its distinctive quality and result. The law in both the natural and spiritual world is that like begets like. The issues of the old sinful natures are therefore sinful, and the issues of the new holy nature are therefore holy. This must of necessity be so.

The application is plain. "If we say we have no sin"—no sinful nature, no sins when we act in that nature; if we say that our sinful nature becomes extirpated, as some perfectionists claim, "we deceive ourselves." It is doubtful if we deceive our neighbors, though! Our first passage, 1 John i. 8, is, and must be, true. But "whosoever," or whatsoever, or (let us simply say) that which "is begotten of God," i. e. the new nature, "doth not commit sin," and being by its very constitution wholly and essentially holy, by the law of its nature "it cannot sin." And so our second passage, 1 John iii. 6-9, is, and must be, forever true. Surely, a "divine nature" (2 Pet. i. 4), begotten of a divine source, the Holy Spirit, must have its outworking of the quality of its parentage—holy, i. e. without sin. Accordingly it comes to pass that if we walk in the new nature, if we "walk in the spirit," we "shall not fulfill the lust of the flesh" (Gal. v. 16)—we will walk sinlessly; but if we walk in the old nature, if we walk in the flesh and not in the spirit, we will walk sinfully. Thus by the facts of scriptural experimental spiritual biology the difficulty is entirely resolved, and disappears.

DEFENSE AND CONFIRMATION

While the foregoing completes the solution, a word may be added in defense and confirmation.

It may be objectingly asked—and this seems to be the only linguistic exception that can be taken—on what ground can the compound relative pronoun "whosoever" be changed to "whatsoever"? Of course we all know, since our common school days in grammar, that "what" is equivalent to "that which."

The word "whosoever" occurs in 1 John ii. 23; iii. 4, 6, 19, 10, 15; v. 1, 18, and 2 John i. 9. It may be a surprise to learn that in not one of these instances does the pronoun "whosoever" translate a Greek pronoun, but in every case it is the translation of the Greek adjective, *pas, all!* An examination of the Greek lexicons of Robinson, Thayer, Thomas S. Green, Samuel G. Green, and Liddell and Scott, reveals the fact that there is no lexical authority whatever for translating *pas* by "whosoever." Not one gives this definition. Doubtless the translators of both the Authorized and Revised version—they are agreed in all these cases except iii. 4, where "whosoever" in the old becomes "every one" in the new—translate *pas* by "whosoever" because they think the sense requires it, just as they have translated it by "whatsoever" in 1 John v. 4, where, though the gender of the adjective is different, it means the same thing as "whosoever" in verse 1. So the change seems to be amply validated.

It may also be objected that the doctrine of the two natures does not accord with the commonly received doctrine of a "change of heart." The Bible proof of the two natures—which is attested by universal Christian experience—we have seen. It may seem a cruel thing to say, but the fact is, the doctrine of a "change of heart" has no scripture warrant whatever. It has not so much as a fig-leaf of proof to cover the exposedness of its exegetical nakedness. The passage in Ezekiel (xi. 19), so often quoted in proof of it, has no bearing

upon it. Even if it did have, the language favors the "new heart" rather than the "changed heart." The prophet's discourse is specifically to "the house of Israel" (vs. 5, 15), and he is speaking with respect to the state of things when they shall be gathered from their dispersions back into the home land. He is discoursing, not upon regeneration, but upon a matter of dispensation.

Said an able clergyman, "I can not accept the doctrine of the two natures, for it does not agree with my psychology." Evidently his psychology or the Bible needs revising! To hold the doctrine of a "change of heart" involves the absurdity of "a fountain sending forth, at the same place, sweet water and bitter," which Scripture pronounces to be impossible (James iii. 11, 12).

In the Light of Past Experience

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS.

P. T. BARNUM used to say that Americans like to be humbugged. He certainly had reason to know, and his opinion appears to have been correct. Their attitude resembles that of a student at Oberlin who thus debated with himself: "Shall I go to A's for a new suit of clothes or to B's? If I go to A's I know I'll get cheated. If I go to B's, I don't know whether I shall or not. I guess I'll go to A's." He evidently liked certainty, with an admixture of humbug for spice!

The trait seems to be general. Professional men are like the rest. They often prefer brilliancy to sound reasoning—it is more entertaining. Edification is less so, and even ministers feel the lure of the entertaining. They are therefore no exception to the rule; for if they were they would show it in the reading which they select. Some of it is not edifying, to say the least.

Their training has been wrong. How many of them have been taught to seek diligently for spiritual enlightenment through the Holy Spirit? How many of them have been led to study their Bibles more earnestly than they do the commentaries on the Bibles? How many of them know that many of the comments made are the opinions of brilliant rationalists who do not even recognize the office of the Holy Spirit in such matters? How many of them realize that such commentators rely on a box of good cigars and a stein of beer or a mug of musty ale for their inspiration? Spirits? Yes; but how different!

If a minister has no connection with Central, his spiritual telephone is of no real use, and he will have no message for sinful men. He may have several wires running to Bible dictionaries that rely on German rationalistic teachings; but they will not help him to keep in touch with Central. It is is true that such works are supposed to be "standard," and it is also true that they are treated as such; but that does not help matters, and it accounts in part for the lack of new members on confession of faith.

Such works sacrifice accuracy to brilliancy by putting excessive emphasis on the outward form of words while disregarding their content. What a man means when he says a thing is the important feature, however, not what you make him mean by your construction of his words. The chief difficulty in the situation is the fact that if this self-evident truth were insisted on the office of critic would soon lose its impressiveness, and the critic himself would be dull.

His stock in trade is largely a matter of utilizing form to the detriment of original writers. Few have the acumen, however, to see how cheap and how destructive his assumed superiority really is. Seeing soon spoils the appetite for all the delectable delicacies of the clever butchers of authority and the astute dissectors of ancient reputations. And yet to build up one's self by an attempt to tear some one else down is neither constructive nor commendable. In reality it is both cheap and mean.

It is a common practice, nevertheless, and some even regard it as "great." They forgot that "any fool can criticise," while it takes a wise man to construct anything new and helpful. Some confuse the two things and imagine that the destroyers are builders. They pose as such, but it is only posing.

For my own part, no book of reference, no matter how imposing its title or how exalted its standing, appeals to me, if my own unaided reason tells me that its arguments, though remarkably brilliant, are shallow and fallacious none the less; and time and shelf-room are both too precious to be given to such works. They are a safe guide to nobody, and they are positively dangerous to those who know so little as to take them at their face value.

The ideal Bible dictionary is one which gives the substance of all the different views—so far as they deserve consideration as something more than mere learned vaporings—and does it concisely. Most of them give but one side, especially the radical ones. Such a practice cannot—it ought not, for that matter—satisfy a real seeker after the truth.

If there were no such dictionary it would be bad enough; but when there is one available its neglect is even worse. Such a work has been on my shelves for some years now, and my copy is not for sale. While its editors are frankly conservative in their personal beliefs, they have reported the views of others in a strictly non-partisan fashion and have been fair to all.

It must not be supposed that the conservative side suffers by such treatment, because it does not. Indeed, the presentation of the different views side by side is distinctly to the advantage of the conservative group, and it is often enough to settle the case for a clear thinker, just to get the two in contrast. Not only does the conservative seem more satisfying but it actually appears to be decidedly more sane and rational.

Only once in all the use to which the work has been subjected in my study has it shown a weak spot. That particular spot, however, is always weak in any of the Bible dictionaries; for none of the commentators have taken the time to think the thing through to its logical conclusion, and none of them have built on the only sound foundation, since all have ignored two vital points.

One of these is the fact that *hōs enomizeto* is idiomatic in Greek, meaning "as the custom was." It does not mean "as was supposed." The verb is a denominative, which therefore means "to make use of a *nomos*." But a *nomos* is a "custom" or a "law," a thing distributed,—from *nemō*, "to distribute." There is nothing hypothetical about it, and "suppose" involves a hypothetical element.

That is one fact. The other is equally simple. Jesus could be named in only one way—the way that was customary. Every one knows that Peter's name was Simon Bar-Jonah; but no one stops to consider that its Greek equivalent (John xxi. 15, etc.) was "Simon of John" (English, Johns or Jones) or "Simon Son of John" (English, Johnson). Such, however, was the case, and it cannot be dodged.

The name given to Jesus, then, had to be Jesus Bar-Joseph (English, Josephson), and its Greek equivalent was "Jesus of Joseph" or "Jesus Son of Joseph." What Luke actually says, therefore, is this: "And Jesus himself was, (when) beginning (his ministry), of about thiry years, being a Son, as the custom was, of Joseph, the (one who was a Son) of Heli," etc. (iii. 23).

This follows the Greek exactly—*Kai autos ēn Iēsous archomenos hōsei etōn triakonta, ōn huios, hōs enomizeto, Iōsēph tou Hēlei*,etc. In other words, the statement of Luke records the fact that Jesus was legally a Josephson, a Helison, etc., his legal father being a Son of Heli. He was also a Davidson, precisely as he was called. Thou Son of David is the meaning.

There is an ancient blunder in the Authorized Version with regard to the article in Luke. It has disappeared from the revisions; but it was used as the basis for an elaborate argument about two lists in Luke. That is simply nonsense. The translators missed the point utterly and made a mess of it. They never even suspected that they were dealing with a list of proper names. That they were is clear. Even that, however, may confuse things.

The father Zerubbabel was really Pedaiah (1 Chron. iii. 19); but as the legal heir to the throne he became a Son of Shealtiel—by a figment of Jewish law his "begotten son" (Mt. i. 12)—which is really a proper name and not a statement of fact. It has led to much confusion and error. It is not a safe practice to judge by appearances. Men do it all too often even in the Bible.

All ministers ought to have this dictionary, even if they must wear their old

clothes to get it. There are others that have done so. Moreover, they ought to use it and then go back to the Word—and their knees. If they ever get any power, it will be on their knees.

But, you say, "What is this work?" It is "The International Standard Bible Encyclopaedia." The general editor was Dr. James Orr of Scottland. The managing editor was Dr. Morris O. Evans. The associate editors were Drs. Edgar Y. Mullins and John L. Nuelson. There were a host of contributors. The publishers are The Howard-Severeance Co., of Chicago. There are five quarto volumes, and the price is about thirty dollars. It is cheap at that.—*Central Methodist.*

Theosophy; Its Founder and Teacher

An English writer, A. J. Pollock, has an article in *Scripture Truth,* London, from which the following informing material is taken.

HE word Theosophy is derived from two Greek words *theos,* God, and *sophia,* wisdom; and it is intended to describe a teaching which professes to bring the soul into touch with God. If Theosophy is of God, we cannot afford to be without it; if it is not of God it is of the devil, and the wider berth we can give it, the better.

Theosophy was begun by a woman, Madame Helena Perova Blavatsky, a spiritualistic medium born at Ekaterinoslow, South Russia, in 1831.

The *Modern English Biography* (F. Boase) tells us that Helena Petrova, when only seventeen years old, married General Blavatsky, an aged man nearer seventy than sixty years old, and that she deserted him three months after marriage. As the Russian law does not allow divorce, she led a Bohemian life, marrying again when forty-nine years old a mere boy of sixteen, who went mad the day after marriage.

Between October, 1848, and May, 1857, she professed to visit Tibet and to learn the secret of the *Mahatmas,* who are said to be reincarnated beings, evolved through many generations to a high spiritual state and who, she affirms, were able to precipitate messages from their inaccessible Tibetan homes to their affinities in New York, London, and elsewhere. The importance of the Mahatmas to this system may be gauged by the fact that Mrs. Besant—the present high priestess of Theosophy—admits: "If there are no Mahatmas, the Theosophical Society is an absurdity."

In 1863 Madame Blavatsky kept a gambling hell in Tiflis, the capital of the district of Georgia. In 1871 she set up a spiritualistic society in Cairo, where she got into trouble for tricking the public and fleecing them of their money by deception. Note that this is fourteen years after she professed to come from Tibet with the Mahatmas religion. Why did she not bring out Theosophy at once? it may be asked. The fact is, it was not the subject of revelation, but of laborious growth. She is stated to have practiced spiritualism from 1863 to 1875.

She came to New York in 1875 and founded the Theosophical Society. Col. Olcott, connected with the American army, was associated with the Society in its inception, and in time became its president, but eventually was driven out of it. On the death of Madame Blavatsky in 1891, William Q. Judge, of New York, claimed the leadership of the society. It split into two if not three separate societies, each one contending that the original afflatus of its founder had descended upon it exclusively.

In 1884 the Psychical Research Society sent a man named Hodgson to India to inquire into Theosophy. He published a report accusing Madame Blavatsky of trickery. Mr. Coleman affirms that he found in her great book on Theosophy, "Isis Unveiled," no less than two thousand plagiarisms culled from over one hundred volumes. Experts have declared that the letters she affirmed she received from the two Mahatmas she introduced into her system, and letters of Madame Blavatsky herself, were in the same hadwriting; and trickery was dis-

covered in the cabinets in which these supposed Mahatmas letters were deposited.

In appearance Madame Blavatsky was masculine and repulsive, of violent temper, and would express herself in langugae that would defile our pages to repeat. She smoked cigarettes incessantly, and was found guilty of trickery and lying.

She came to London in 1887, and in 1891 died and was cremated at Woking.

Mrs. Annie Besant, ex-churchwoman, ex-ritualist, ex-wife of a clergyman from whom she separated, ex-socialist, ex-infidel who had been intimately associated with Bradlaugh, was Madame Blavatsky's greatest convert in London. Attired in flowing white robes of Theosophic design, an eloquent speaker, Mrs. Besant draws crowds in the largest halls of London. The Society has hundreds of branches throughout the world, its London Temple alone costing 50,000 pounds.

The *Encyclopaedia Britannica* (11th edition) tells us that Theosophy was founded in order—

1. To establish a nucleus of the universal brotherhood of humanity.
2. To promote the study of comparative religion and philosophy.
3. To make a systematic investigation into the mystic potentialities of life and matter, or what is usually called "occultism."

The Theosophist's theory of universal brotherhood is based upon a mystical conception of "the One Life," an idea derived from and common to various forms of Eastern thought, Vedic and Buddhist. They have selected from various sources—Vedic, Buddhist, Greek and Cabalistic—certain extracts for the purpose of exposition and illustration.

Theosophy is an attempt to popularize Buddhism in Western lands, and, behind this, it is satanic, enthralling and enslaving its dupes. One word will explain it. Mrs. Besant in a Daily Chronicle (April 9th, 1894) review says: "I confined myself to the Hindu scriptures, and in all cases I stated that I regarded these scriptures and the Hindu religion as the origin of all the scriptures and all the religions. This was the position learned from Madame Blavatsky, and which I have held since I joined the Theosophical Society."

How far our Bible is derived from the Hindu religion may be seen when it is stated that Theosophy denies the Father, Son, and Holy Ghost; scouts the idea of the precious atoning work of Christ; refuses salvation by grace, and makes it a matter of attainment and works; that in Christian lands it propagates heathenism, allowing its teachers to uphold the use of Hindu idols; whilst in heathen lands it comes out boldly in its true colors and ridicules Christianity. Verily there is no truce between God and Satan.

Arthur Lillie writes: "Theosophy proclaims that at death the individual practically becomes two individuals, one of which takes off all the good qualities to the 'rosy slumber' of Devachan or Paradise. The second remains with all its bad qualities on the earth plane, attends seances, deceives spiritualists, and is by and by annihilated. By the first, perfection, even with an atrocious murder, is obtained at the moment of death,—a perfection greater than that of the Angel Gabriel; for the greatest blemish will be removed. By the second, Paul will be 1,200,000 years obtaining perfection." And that perfection is—annihilation!

A book entitled "Theosophy," by Rudolf Steiner, is a standard work on the subject. It has 212 pages, contains the name of God twice, and death a few times,—a phenomenon that cannot well be ignored. The words Lord Jesus Christ are never once mentioned, either singly or collectively; the Holy Spirit is never mentioned, nor *sin* once alluded to. A pitiable system it is that cannot grapple with the question of sin and all that it means.

Theosophy professes to have discovered seven parts to the earthly man, according to Mr. Steiner's list:—

1. Physical Body (Sthula Shavira).
2. Ether or life-body (Zinga Shavira).
3. Sentient-soul Body (Astral Body, Kama Manas).

4. Intellectual-soul (Lower Manas, Kama Manas).
5. Spirit-filled consciousness-soul (Higher Manas).
6. Life-spirit (spiritual-body, Budhi).
7. Spirit Oman (Atma).

Then again he tells that "One has to distinguish between three lower and three higher regions of the soul world. These are linked by a fourth, so that there results the following divisions of the soul world:

1. Region of Burning Desires.
2. " " Flowing Excitability.
3. " " Wishes.
4. " " Attractions and Repulsions.
5. " " Soul Light.
6. " " Active Soul Force.
7. " " Soul Life.

Upon what evidence or proof is this house of cards, this juggling of words, based? Hear the naivete of our author:

"It might be said, in objection to what has been stated, that it is pure spinning of thoughts, and external proof might be demanded as one is accustomed to in ordinary natural science. The reply to this is that the re-embodiment of the spiritual human being is, naturally, a process which does not belong to the region of exterior physical facts, but is one that takes place entirely in the spiritual region. And to this region no other of our ordinary powers of intelligence has entrance save that of thinking."

In other words, to learn Theosophy the poor dupe will have to resign himself to *thinking thoughts* presented to him, however fantastic and without proof, and once the victim surrenders his individuality and will, and submits to be plastic clay in the hands of an unknown potter, it is only to be sport in the hands of demoniacal spiritualism with Eastern color.

The reading of the book leaves one utterly unconvinced and with the firm conviction that Theosophy is but a snare of the devil. How any sensible person can be gulled by such nonsense can only be explained by the crafty way in which souls may be engulfed in Satan's toils. Mrs. Besant, who found it impossible to believe the Bible, now swallows wholesale and without difficulty this lie of the devil.

We believe the great safeguard of the Christian to-day is the study, persistent and prayerful, of the Word of God. To bring Theosophy to the test of the Scriptures is like flinging straw soaked with petroleum into the fires—it is soon destroyed.

To the above it may be added that the Theosophical Society is international, and that its headquarters are at Adgar, India. There are ten sections, and 580 branches. In the 71 branches of the American section there are 7,984 members.

* * *

What agency for doing good in an inexpensive way will compare with the printed page? It is related of Rev. Dr. Goodell, of the American Board, that when, in 1832, he was passing through Nicodemia, having no time to stop, he left with a stranger a copy of "The Dairyman's Daughter," in the Armenian-Turkish language. Seventeen years afterward, he visited Nicodemia, and found a church of more than forty members, and a Protestant community of more than two hundred persons. That tract, with God's blessing, did the work. Good seed—"Some sixty and some an hundred."—*Dr. Stockridge, Christian Workers' Magazine.*

* * *

We frankly confess to a feeling that too many of our preachers are making small churches a stepping stone to large churches instead of planning and working to make large churches of the small ones. There is far more credit in developing a small pastorate into a large one than there is in passing from a small to a large pastorate by a call—*Western Recorder.*

The Book of Ezra

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO.

EZRA—THE MAN

EZRA was a learned and pious priest and scribe, of the Hebrew captives in Babylon, dwelling there in the time of Artaxerxes Longimanus (B. C. 404-425). His pedigree and what we know of him personally are contained in the last four chapters of his Book and in Nehemiah viii and xii. 26.

HIS WORK

The importance of his literary work may be estimated from the fact that the books of First and Second Chronicles, Ezra and Nehemiah are attributed to him, to which some add the Book of Esther, and the books of First and Second Esdras in the Apocrypha, and also from the fact that to him is likewise attributed the setting of the canon of the Old Testament Scriptures, collecting, and restoring, and editing the other books of the sacred volume. The work of his civil life will appear farther on.

THE SITUATION

In the year 536 B. C. there had been, by the favor of the Persian king Cyrus—thus fulfilling the prophecy of Jeremiah (xx. 10)—a return to Jerusalem of captive Jews, consisting of a band of 42,360, besides 7,337 men and maid servants, under the leadership of Prince Zerubbabel. The purpose was to rebuild the ruined temple and restore the city. It should be said, however, that the great mass of the Jewish people, reckoned to be five-sixths, including most of the princes, remained by preference in Babylonia and Assyria, where they were prospering.

EZRA'S CIVIL LIFE

In the year 458 B. C., after a lapse of seventy-eight years, Ezra receives from Artaxerxes a commission as governor of Judea, and he leads back a contingent of about 6,000. Fired with patriotic fervor and religious zeal, he carries strenuously on the work of restoring Jerusalem and perfecting the temple and its services which had languished, and he instituted drastic reforms. The book recounts the story of Zerubbabel's and his own times, and in reading and studying it illumination may be afforded by the following:

ANALYSIS—PART I

Zerubbabel and His Times

CHAPTERS I-IV.

I. B. C. 536. Returning from captivity.
1. Decree of Cyrus for the restoration of the temple, chap. i. 1-4.
2. Preparations for the return, i. 5-11.

II. Those returning.
1. The people, ii. 1-35; 2. The priests, 36-39; 3. The Levites, ii. 40-54; 4. Descendants of Solomon's servants; ii. 55-60; 5. Priests whose pedigree was lost, ii. 61-63; 6. The total number, ii. 64-65; 7. Their substance and gifts, ii. 66-70.

III. Rebuilding.
1. The altar, iii. 1-3; 2. Worship established, iii. 4-7; 3. The temple foundations, iii. 8-12.

IV. The work hindered and stopped.
1. Samaritan alliance refused, iv. 1-4; 2. Complaints to Persian kings, iv. 5-16; 3. Artaxerxes' interdict, iv. 17-24.

V. The work resumed and finished, v. 1-2.
1. Tatnai's complaint to King Darius, v. 3-17.
2. Complaint turned down and decree of Cyrus confirmed, vi. 1-12.
3. Temple finished and dedicated, vi. 13-18.
4. The passover restored, vi. 19-22, B. C. 515.

Note—The discourses of the prophets Haggai and Zechariah in the books bearing their names, whatever of remote or Messianic intention they may contain, were delivered with immediate reference to the rebuilding of the temple and should be read, historically, into the fifth and sixth chapters of the Book of Ezra—the times of Zerubbabel. Between the sixth and seventh chapters elapses a period of fifty-eight years, which brings us to

PART II

Ezra and His Times

CHAPTERS VII-X

I. Ezra leads an expedition from Babylon to Jerusalem, vii. 1-10.
II. His commission as governor of Judea from Artaxerxes Longimanus, vii. 11-26, and his thanksgiving, vii. 27-28.
III. Expedition equipped and journey made.
1. Heads of houses, viii. 1-14.
2. Levites sought and secured, viii. 15-20.
3. The preparatory fast, viii. 21-23.
4. Treasurers appointed, viii. 24-30.
5. The journey and arrival, viii. 31-32.
6. Report and rendition made, viii. 33-36.
IV. Ezra assumes the governorship, and is filled with shame and sorrow as he sees the abominations which need correcting, ix. 1-4; his prayer and confession, ix. 5-15.
V. His drastic reformatory measures:
1. Accepted by the leaders, x. 1-5.
2. Proposed to the people, x. 6-11.
3. Vigorously enforced, x. 12-14.

The Primitive Religion

BY THE REV. H. W. CONGDON.

WHAT was the original religion of the world? The variety of religions that have prevailed among men will always provoke this question. A very general impression is that the people before the flood lived in a very dim religious twilight, knowing little of God, apprehending less of their true relations to Him, and practicing only the rudest forms of worship. Was this so? Was the original religion little better than feticism, and all subsequent religion only a development from it, an evolution from such a rude beginning?

Since the Bible contains the oldest religious records of the world, it may be expected that the clearest light upon this problem will shine from its pages. What then, is this testimony concerning the primitive religion of the world?

1. *A knowledge of a personal God.* The first two chapters of Genesis show that God directly revealed Himself to man as a person; for we have the plain statement that God *talked* with Adam and gave him various practical directions (Gen. 1:28-30; 2:16, 17). There was no feticism, no blind religious instinct reaching out after an unknown deity, but the clear apprehension on the part of man that he was dealing with a personal Being, the creator of himself and the world in which he lived.

2. *A knowledge of God as a lawgiver.* The law of man's physical life was given him at the very beginning (Gen. 1:28, 29), and soon thereafter a moral law was also added (Gen. 2:17). These laws are represented as coming directly from the mouth of God, and consequently the primitive man must have perfectly apprehended God as a moral governor, under whose laws he lived, and to whom he was accountable as a judge. And all this personal responsibility to a personal God was emphasized on the occasion of man's disobedience. Whatever figurative or symbolical ingredients there may be in this narrative, the two fore-

going elements stand out most prominently as characteristics of the primitive faith; and these also are the chief elements in any system of religion.

3. *Worship by sacrifice.* Before his sin, man's worship seems to have consisted simply in communion with God. Afterward a change took place in his worship. The brief statement, "Unto Adam also, and to his wife did the Lord God make coats of skin, and clothed them" (Gen. 3:21), undoubtedly contains the original institution of sacrifice. The animals were slain solely in man's behalf. They were slain in order to furnish a *covering* for man's shame, arising from his guilt, and so to enable him to re-enter into fellowship with Jehovah. The Hebrew word in the law rendered *atone, atonement,* literally means to *cover,*—the same idea involved in the coats of skin. (See Psa. 32:1; 85:2). Besides, in the death of these victims, Adam saw set forth the very image and shadow of the punishment due his sin, namely, death. When he saw this first instance of death that had come under his observation, he doubtless recognized and acknowledged it as what was due his guilt, and from which he was saved only by the mercy and love of God. So in this first sacrifice the man's whole *status* as a sinner was fully set forth,—his guilt worthy of death; his unmerited pardon, as an act of free grace on the part of God; and his restoration to the divine fellowship by means of the *covering* derived from the victims slain in his behalf.

In the next instance of worship mentioned, that of Cain and Abel, a previous knowledge of sacrifice is implied; and this account appears to be introduced to emphasize the truth that, in the case of sinful men, bloody sacrifice must precede all other acceptable worship, and ever after a knowledge of bloody sacrifice as an existing institution is taken for granted.

4. *A divine sanctuary and oracle.* "At the east of the garden of Eden, cherubim and a flaming sword" were "placed" (Gen. 3:24); that is, they were permanently set in the place or locality referred to. It will also be noticed that the flaming sword is not said to be in the hands of the cherubim, as indeed, it could not well be, since there were more than one.

If we interpret this by the Tabernacle of Moses, we shall conclude that the cherubim were set in the place where God would meet with men to receive their worship; and that the flame-shaped sword signified the immediate though unseen presence of Jehovah. The position of the Tabernacle, and afterwards also of the Temple, was towards the east. The cherubim in the Holy of Holies marked the place where God dwelt, and the Shekinah flame signified that He was truly there. And from between the cherubim and out of the flame Jehovah talked with Moses, and continually gave the living oracles to his people (Num. 7:98). Here sinful men found the way of life kept open for them; here they gained access to God; and here also they obtained an assurance of final restoration to Paradise (Psa. 73:17-24). The precedent for all this was first given at the east of Eden.

From the foregoing it would seem that the primitive nations had one divinely-constituted sanctuary as their meeting-place with Jehovah; that they offered their sacrifices according to a divinely-ordained worship, and here also obtained living oracular responses for their practical guidance. Thus the men of faith and obedience in those days were not left to grope in darkness, but in every case demanding divine assistance they could obtain immediate instruction from God.

5. *The hope of a coming Deliverer.* The promise that the woman's seed should bruise the serpent's head certainly implied that one should come who would destroy Satan and all his works, and so deliver man from the curse entailed by sin. To this coming One, Adam and Eve were thus led to look forward with earnest longing, yet were left in entire ignorance of the time of his appearing. Evidently Eve took this promise personally to herself, for upon the birth of Cain she exclaimed, "I have gotten a man with [*the help of*] Jehovah" (Gen. iv. 1, Revision). This shows her state of expectancy and her belief that the promise was now to be fulfilled in her first-born son, little dreaming of "these ages of delay."

But many believe there is a fuller meaning in this exclamation of Eve. The

words bracketed above are printed in italics in the Revision as forming no part of the original text, "I have gotten a man *with* Jehovah." But the word translated *with* (*eth*), is nowhere used as a preposition in the Hebrew Scriptures. By itself it is not a significant word, and is "not translatable; is a sign placed before the object of a verb when that object is both direct and *definite*" (Harper's Introductory Heb. Method). Giving this word the force that it has everywhere else, the exclamation reads, "I have gotten a man, Jehovah." But still further, it is acknowledged that the word *Jehovah* is the continuing, present-future tense of the Hebrew verb *to be;* and in Exodus iii. 14 in the Revision, in the margin, it is actually translated "will be." "I have gotten a man, *he who will be,*"—that is, the promised seed, the coming One, was now born; and the word that had before expressed hope and desire (*he will be*), now becomes a personal name of the supposed Deliverer,—Jehovah. "I have borne a man, the very Jehovah." The supposition would not be extravagant that in this earliest use of the name there is an emphasis in its *future form,*—the one who shall be, as in Exodus iii. 14, except that in the latter passage it is in the first person. . . . The limitation of Eve's knowledge, and perhaps her want of due distinction between the divine and the human, only sets in a stronger light the intensity of her language" (Taylor Lewis, in Langé on Genesis, under Gen. iv. 1, see also same vol. pp. 110, 111; and J. P. Langé on Ex. iii. 14).

This gives a new meaning to several other passages relating to this period. "Then," in the days of Enoch, "began men to call upon the name of Jehovah" (Gen. iv. 26). Being disappointed in Cain as the promised seed they began to call upon God in [the use of] the name Jehovah. They now sought their deliverance from God, and besought him to send the Deliverer. A new light is shed upon the language of Enoch as transmitted to us by Jude (Jude xiv. 16). Giving the word *Lord* its Old Testament meaning, *Jehovah*, the passage reads: —"Jehovah cometh with ten thousands of his saints, to execute judgment," etc. This patriarch was sure the coming One will come, and will deliver the world from the curse. (Compare Heb. x. 37; Matt. xi. 3; xxi. 9; xxiii. 39,—in all these passages, *ho erchomenos*, the Coming One, in the Greek.)

Evidently the men of faith before the flood did not walk in darkness, nor was their religion a childish superstition. They had the clear light of a divine revelation and the guidance of divine counsels, while their hope was stayed upon the coming Deliverer. The attitude of the believing people of God in those days was afterward well expressed by the dying Jacob: "I have waited for thy salvation, Jehovah" (Gen. xlix. 18).

The Harbinger of Spring Time

BY EDWIN WHITTIER CASWELL, D.D., MIDDLETOWN, DELAWARE.

THE evidences of the coming of spring are many and various. A Primitive Baptist minister, attending the annual meeting of his denomination, related some of his experiences while journeying to the session. He said, as he neared the town, while crossing Joy Creek, he was reminded of the words of the Psalmist, "The voice of the turtle is heard in the land." He remarked that he saw a dozen of them sitting on a log a-sunnin', and everyone suddenly went ker-chunk into the water. He evidently did not realize that the Psalmist was referring to the turtle dove.

While winter is full of cold, gloom and sadness for the poor, the feeble and those of the long night of the Arctic regions, the coming of the new life of the spring is full of nature's gladness. The early chirping of the first songsters is a prelude to the grand anthem soon to break from every forest and plain. The bursting of buds, blossoms and flowers in all their gorgeousness accompanies the procession of the birds in the grand pageantry of song and shining.

One would think that in our changeful climate we would far more appreciate the glory of the summertime than those living in the tropics, yet Humboldt says, "He on whom the Southern Cross has never gleamed, nor the Centaur frowned,

above whom the clouds of Magellan have never circled, who has never stood within the shadow of the great palms, nor clothed himself with the gloom of the primeval forest, does not know how the soul seems to have a new birth in the midst of these new and splendid surroundings. Nowhere but under the Equatorial sky is it permitted to man to behold at once and in the same sweep of the eye all the stars of both Northern and Southern heavens; and nowhere but in the tropics does nature combine to produce the various forms of vegetation that are parceled out separately in other climes."

Nevertheless we are in love with the changing seasons of the temperate zone, appreciating the passage of Scripture which says, "He hath made everything beautiful in its time"—or season. The winter, with its bracing air, its snowy crystals, its long evenings, is beneficial as well as beautiful. But the springtime is the gala period, when all the soul is charmed with returning beauty, melody and life. The growing grasses, the opening buds, the singing birds, all invite us to nature's great amphitheater. God's strength is shown in winter, but his beauty is the figure in his summer sanctuary, while the golden glories of autumn are the masterpieces of the Creator's art and skill. Here leaves are dropping in their splendor; trees are laden with riches; bending harvests are shining, ready for the garner, and all are full of sweet influences as are the constellations of the heavens.

Human life also has its seasons. The springtime of innocent infancy, the summer of youthful joy and promise, the autumn of manhood's strength and fruitage, and the winter of memories and rewards, of accomplishments and attainments.

"To everything there is a season," but most blessed of all is the hour when the soul breaks away from its narrow earthly limit and flies to the eternal springtime. It is said that beauty was born when God said, "Let there be light." Life and light and beauty are a trinity of treasures from heaven's storehouse, rolled out upon the world.

Ruskin says that the same laws underlie spiritual beauty that are associated with physical beauty. He calls them the laws of purity, a type of divine energy: unity, a type of divine comprehensiveness; repose, a type of divine permanence; symmetry, a type of divine justice and moderation, a type of divine law. These principles, he claims, are found in all beauty, from that of the lily to the character of Christ. One, therefore, looks through all the beautiful in song, in art and in nature beholding the ideal, or the spiritual beyond. We mortals have in miniature the infinite glory of God's spiritual universe.

The beauty of spring and the glory of summer gives one courage to continue to fight the battle of life, saving the soul from monotony, melancholy, gloom and despair.

Mary's pound of spikenard, poured forth as a sweet fragrance, is a sample of God giving beauty in all His vast universe. As the poet sings,

> Beauty was born of the world's desire
> For the wandering water—the wandering fire,
> Under the arch of her hurrying feet
> She has trodden a world full of bitter-sweet.
>
> The blood of the violet is in her veins,
> Her pulse has the passion of April rains,
> Out of the heart of a satin flower
> God made her eyelids in one sweet hour.
>
> Out of the wind he made her feet
> That they might be lovely and luring and fleet.
> Out of a cloud he wove her hair,
> Heavy and black with the rain held there.

All the motions of nature are beauty in action; all colors, beauty in repose, all melody, beauty in music; all forms of mountains, valleys, hills and dales, sea, cloud and sky, are beauty in pictorial harmony, strength and gracefulness; all

lakes and rivers are mirrors of beautiful reflections; all mists and vapors are rainbow prisms, arching the heavens with gorgeous colors. The God-given germs of beauty sleep in the mines of gold, diamond and sapphire; repose in the firmament; blaze in the sunsets and carpet the earth with flowers and grasses in ever-varying hues. Surely the Almighty Creator fashioned all his works that we might perceive and enjoy the beautiful as well as the true and the good!

As much as we may be inspired and delighted by the glorious scenes in nature, we must always remember how much and greater is man than a bird or a sheep. Is he not the lord over nature, but a little lower than the angels, crowned with glory and honor over all the works of God's creation? So great is he that the divine Lord died to save him and ever lives to love him.

Pascal truly says: "Man is but a reed, the feeblest thing in nature; but he is a reed that thinks. It needs not that the universe arm itself to crush him. An exhalation, a drop of water, suffices to destroy him. But were the universe to crush him, man is yet nobler than the universe, for he knows that he dies, and the universe, even in prevailing against him, knows not its power."

Edison, the wizard of nature's wonders, says: "After years of watching the processes of nature, I can no more doubt the existence of an Intelligence that is moving things than I do of that of myself." Edison can see

A world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palms of your hand,
And eternity in an hour.

The Christian Fundamentalists

THE Christian Fundamentalists are a group of men,—clergymen, educators, editors, and Christian lay workers and members,—representing various denominations, who are working together to stay the tide of evolutionary infidelity in church and school. They stand for "the faith which was once for all delivered unto the saints," as opposed to "modernism," "new theology," "higher criticism," and "liberalism."

A clear and definite idea of their platform may be gained from their "doctrinal statement," consisting of nine points of faith:

I. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought word, and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified hope of our Lord, in His ascension into heaven, and in His present life there for us as High Priest and advocate.

VII. We believe in "that blessed hope," the personal, pre-millennial and imminent return of our Lord and Saviour Jesus Christ.

VIII We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting, conscious punishment of the lost.

It will be seen at once that in the main this doctrinal statement is nothing more or less than the stand that orthodox Christianity has always taken on the fundamentals.

It may be asked, why is it necessary for men of various communions to unite on this platform when the denominations of which they are members are subscribers and exponents of the same identical doctrines?

The reason for the existence of the Christian Fundamentals Movement lies in the fact that *the majority of the denominational schools and many of the most influential pulpits of the land have been captured and are held by men who believe and advocate the evolutionary theory as applied to religion, history, science and philosophy.* Because certain denominations are so controlled by the new theology propagandists, it has become necessary for those few men who are loyal to the unadulterated gospel to join hands irrespective of denominational affiliations and seek to combat this new enemy of the religion of Jesus Christ that has arisen within the church itself.

The Fundamentalists are not aiming at the formation of a new and separate denomination, nor are they seeking to injure the denominations already in existence. They only seek to protect what they believe is genuine Christianity and to show the millions of lay members who are being unconsciously led astray by the sophistries and wiles of these polished and camouflaged infidels that in accepting their new version of religion they are definitely turning their backs upon the Eternal God, His Son Jesus Christ, and the Holy Bible.

These champions of the faith held their annual convention, the Third Annual Conference on the Christian Fundamentals, in Denver, Colorado, June 12-19. Foremost among the speakers and leaders at the conference were W. B. Riley, pastor First Baptist Church and superintendent of the Northwestern Bible Training School, Minneapolis; W. H. Griffith Thomas, Philadelphia; C. G. Trumbull, editor of the *Sunday School Times,* Philadelphia; J. C. Massee, pastor Baptist Temple, Brooklyn; A. B. Winchester, pastor Knox Presbyterian Church, Toronto, Canada; Cortland Myers, pastor Tremont Temple, Boston, and others.

The week's meetings were given up to a consideration of the two greatest of the fundamentals, a belief in Jesus Christ as the Son of God, and the atonement for the sins of men; and a belief in the Bible as a revelation from God and reliable in every whit. Against these two bulwarks of the Christian religion, the devil is hurling his battalions, and strange as it may at first appear, the devil is finding his recruits and henchmen within the church and not without as in former times. The liberals in religion today preach and teach and write that Jesus Christ was a good man, but not necessarily a Godman; that His death was grand, but not necessarily that of a substitutionary sacrifice for the sins of men; that the doctrines of the virgin birth of Christ and His literal resurrection from the dead are unproved, and in no way a part of the essential faith of Christians. They affirm regarding the Bible that without doubt it is one of the greatest if not the greatest book in existence, but not necessarily divine or to be believed as anything more than a human document full of faults and errors, and its teachings must be accepted only in so far as men may determine by the standards of human reason and knowledge.

The Fundamentalists believe it is a travesty on the name of Christianity for men who take this infidelic stand on the Bible and Jesus Christ to parade as Christians and to work in the garb of the Christian denominations that originally were sound in doctrinal belief, but that are being subverted by these very men who have sworn to protect the religion of Jesus Christ. It is the aim of the Christian Fundamentals Movement to show up this anti-Christian program, and to regain control, if possible, of the schools, seminaries, and pulpits that are now held by the enemies of orthodoxy. The Fundamentalists believe that if the new theologians were fair and square, they would go out from the Christian churches and schools and stand on their own feet, instead of usurping institutions that were founded for the promulgation of the very things that they attack.

The chief hold of the advocates of the new interpretation of Christianity is in the schools of the land, both state and denominational. The thousands of young men and women who are year by year going out from the educational institutions, are being taught at every turn the evolutionary idea which is a negation of the Bible and the things revealed therein.

Dr. Griffith Thomas and Dr. Trumbull, who have made a recent journey among the missions and missionaries in China, reported at the Denver Conference that a most lamentable situation exists in foreign lands. Many of the missionaries of various denominations have become enamored of the teachings of the new theology, and are in turn passing on this emasculated, Bibleless, Christless gospel, to the heathen who are yearning for the assurance and help that Christ and His Word alone can give. The Fundamentalists are doing a great work for God in the earth, and are helping to stay the tide of great apostasy and the period of almost universal infidelity and skepticism that is coming on the earth.—*Signs of the Times.*

Three Texts, One Teaching

BY LAWRENCE KEISTER, D.D., SCOTDALE, PENNSYLVANIA

IN recent years the favorite phrase for defining the work of the Spirit in the believer has been "the infilling of the Spirit." It was formulated and accepted as expressing the Scripture teaching plainly and accurately without any suggestion of profane egotism based on a profession of sinless perfection. It was meant to aid Christian people to understand and especially appropriate the teaching of our Lord on this subject and thereby make it operative and effective in their life and work.

Having been generally accepted by Christian people this phrase has, no doubt, rendered a real service to many of them. They should be ready, however, to consider certain bearings which are not in complete harmony with the teaching of Scripture. First, it contemplates a continued or progressive work while the Scripture words, "full" and "filled," denote a completed work. There is no point in the process where the "infilling" becomes the "infull," if we may use the expression, but is continuous, having no completion such as the Scripture words evidently intend.

The second point of divergence from Scripture is the naturalistic or materialistic meaning it attaches to a spiritual fact, as if the believer were a receptacle to be filled part by part. The mind may be filled with facts, as we say, or knowledge, or emotion, or determination, but it is not in this sense that the believer is "filled with the spirit." The spiritual fact or experience must be conceived and experienced not in a natural but in a spiritual way. The things of the Spirit of God are spiritually examined. 1 Cor. 2:14.

The third point to be noted is that this phrase falls short of the Scripture teaching. The Scripture words, "full" and "filled," give no measure of the Spirit's bestowment except one. The work of the Spirit expressed in these words is not partial because it is personal. A person acts as a unit. When a man accepts Christ he acts as a whole and just so must he receive the Holy Spirit.

There is another phrase, "the baptism of the Spirt," which is used more frequently in prayer and sermon than the one we have just considered. It gives expression to a desire that should not be hindered by unscriptural ideas on our part. This phrase should not be isolated and then interpreted according to our own thought and life but should be considered in connection with Scripture expressions on the same subject. We must guard ourselves against any tendency to interpret in a material rather than a spiritual way. It is so much easier to fix our thought upon the water used in baptism than upon the coming of the third Person of the Trinity into the heart and life of the believer or into the counsels and work of the Church. The promise of Jesus, "Ye shall be baptized in the Holy Spirit not many days hence," Acts 1:5, is amplified and explained in verse 8, "Ye shall receive power when the Holy Spirit is come upon you: and

ye shall be my witnesses." When the fulfillment of this promise takes place another form of expression is employed, "They were all filled with the Holy Spirit and began to speak with other tongues as the spirit gave them utterance" (2:4). The word baptism is omitted, but we have no doubt as to the fulfillment of this particular promise. Believers are spiritually related to a new and higher intelligence, an active and superior power, who is divine, present, personal and who is equal to the great task of human redemption in the heart of the individual and in the history of the race.

Thus we are led to see that the Holy Spirit occupies a definite place in the life of the believer, as definite as that which is occupied by Christ. He "fills" a place, we may say, and in doing so establishes a personal relation that affords opportunity to divine intelligence and power. Believers who are filled with the Spirit are lifted to His level of life and action, they enter into fellowship with Him, they coöperate with Him. His presence and leadership are facts as well as doctrines, facts that are essential to spiritual life and successful service.

From these three texts we conclude that the Scriptures teach that the Spirit is supreme in the man whom He fills. His supremacy is not partial, not measured as less or more, as though men might be partly filled with the Spirit of God and partly filled with the spirit of obedience. His supremacy reveals His superiority with no taint of tyranny, no tendency to mislead. As an indwelling Presence He manifests Himself in the conduct and character of the believer, sweetening the sources of his life and sanctifying his aims and ideals. He reveals Himself in every form of spiritual excellence and moral action, "love, joy peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." He does not abrogate law but affords guidance and restraint suited to this new order of life and this new form of ministry. The Holy Spirit takes up the task of guiding and restraining the believer, but He does more than the law could do because of His personal presence, His intimate association and His unerring wisdom.

The Professor Takes a Lesson in Practical Physics

BY M. W. HERBERTUS

ALL men have their limitations. Some have many limitations; but those at the top are apt to have the most. Their circle is the smallest, as well as the most select, and they pay the price. It is a part of the law of compensation

Now, this fact came early under the professor's observation, and he sat down one day and reasoned thus with himself: "Son, thou art exerting thyself to be a specialist, and, behold, such men know little outside of a limited field! Take heed to thyself and consider the matter. Whether is better—a man or a specialist? Decide what thou wilt do in the premises."

Now, the specialist was of vast importance to him, inasmuch as it covered his great ambition in life; and yet the man began to loom larger and larger as he contemplated the situation, and he finally bespoke himself after this fashion: "Go to, if I cannot be both, I will be a man; and if either has to go, let it be the specialist." And with that he was content.

Think not, however, that he had done an easy or a simple thing. He had not. He had taken the hardest of the three possibilities. He had tried to be both. How he succeeded, he knew not, until years after, when he met a Welsh book agent in the west. He was then a professor of Latin and Greek, in the character of a specialist, and he seemed to be making good, so far as the specialist was concerned; but he had no means of finding out about the man, so he supposed.

As he was doing two men's work on half a man's pay, he was not able to purchase the encyclopedia offered him, albeit he personally knew some of the editors and likewise knew that the book was worth the price. And he frankly told the agent the exact situation. He also praised his book and did so with a good conscience, because, verily, it was worthy.

And the agent waxed confidential and asked his advice on some personal matters. And he found it good. And he waxed yet more confidential and said: "Do you know what I think of the average college professor?" And, much amused, the professor declared that he did not. Then was he electrified and greatly astonished by the frankness of the answer, "He's just a monkey on a stick."

And he laughed heartily thereat; for he perceived that it was a most delicate compliment to himself, since the man knew his occupation, having called upon him at his office in the college itself. Thereupon he perceived that the man in his case was not falling behind in the race, and he was comforted thereby. Nevertheless, he waxed diligent to keep it so, and he spent his summers accordingly.

Some years he made hay with the farmers; for the Uncle of his good wife, Blueberry Queen, got over his antipathy to having him on the place during the haying season and learned rather to rejoice thereat, because it meant considerable free labor of a painstaking kind. And he often asked him to do some particularly difficult job, because he knew it would be done right.

And one summer the professor helped build a cottage by the seaside. And he worked diligently and kept union hours and got no wages. And the boss commended his work. And he got much sport and experience in thus helping another relative of the lady who made him blueberry pies and thus delighted his heart.

Now, in the course of time, he also made several war gardens in his back yard and denied himself any relaxation in the country. And he wearied of the city and longed for a whiff of mountain air. And Blueberry Queen said to him: "Go to, we have labored much for others and for four years now have had no rest. Behold, in September, we go to our old retreat and recuperate."

And he was good and went. And he renewed his youth. And he helped jack up the boathouse near the lake and relay the underpining. And he enjoyed it; for the neighbor whom he assisted was a man of much experience in the mechanical arts, and he had also traveled far and learned many things. And he likewise had a headpiece and knew how to use it. And he helped the professor to repair the cook stove for Blueberry Queen, who thus obtained a good oven and was glad.

Now, this man had a motor boat, and the time came when he must house it for the winter; for, verily, he lived in the city and must needs return. And the two of them went at it with a will. And the professor learned some things, because he became acquainted with a chain hoist. Verily, a chain hoist is some machine. It consists of two pulleys, both slotted, one of which is double in that it has its wheel twice as thick as the other with a place for two chains. And the chain is endless and runs through the pulleys, with the double one above.

Now, the double wheel is of two diameters, though the difference is slight, and when the chain is moved in one way the lower pulley is slowly raised; but when it is moved in the other the action is reversed. And it holds like a vice at any point reached; for, behold, the two parts of the chain in the double wheel pull against one another with the advantage on the side of the one that raises the load. And the professor examined it with much care and discovered these peculiarities for himself. And he made a mental calculation and concluded that the power was multiplied about thirty times. Verily, it was some machine.

Moreover, the professor observed with interest the process of dismantling the boat, and of undergirding it for the hoisting, with spreaders in the ropes employed, and of rigging supports above on which to place chains for the hoisting apparatus and all the other minutiae. And he took note that the chain hoist was placed at the stern of the boat, while a heavy painter's tackle was used at the bow. It looked far more imposing than the chain hoist; but, behold, it was as an infant in arms in comparison. Its ratio of increase was but three to one!

And he bethought himself how like some men that was; for those who make much pretense may come far short of some quiet person who says little and seems of small account. When the real test comes the quiet one delivers the goods!

And it was so in this case; for the chain hoist did the work easily, while the tackle was impotent. Then went the man to his strong box and obtained another tackle. And it was small and of no account to look at; but its ratio was of moment, since it was five to one, or much greater than that of the big hoist, a fact which repeated the parable. And the two together sufficed.

Now, all went well till the boat was about two-thirds of the way up, when the chain hoist refused to budge further. And they sought earnestly for the cause, and, behold, there was a twist in the chain. And they put a large chain across below, close to the boat, fastening it to the beams, and then proceeded to loosen the chain hoist so as to correct the trouble. But they missed it and left it as it had been before. And the same thing happened again!

Then the professor recalled all the movements that had been made and perceived that no change had been secured, and when the support below had been elevated properly he was able to tell what to do. And, behold, the chain hung as true as a die; for it was straight from top to bottom, and he knew that it was right. And he rejoiced and beheld it work to the end with no trouble. And they put planks below the boat, when it was high enough, and supported the ends on the platforms in the boathouse and shifted the hoists and landed the boat.

And the professor pondered the things deeply, and he saw much therein; for, behold, he perceived how a little thing due to carelessness, like the accidental turning of that lower block in the chain hoist, a thing that happened when it was picked up, could vitiate much labor and cause a lot more. And he perceived how it is that a man can put a twist in himself by carelessness in his early life and thus cause the Creator much trouble and much unnecessary loss, besides all the pains needed to make him straight once more so that he can do his work as a man and fulfill his destiny. And he blessed the hoist for the lessons it had taught him—lessons in mechanical power and in spiritual values and in moral significances—and he had much pleasure in the thought that he had not only helped his neighbor but had learned something besides.

The Two Resurrections Again

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO

IN the *Presbyterian of the South,* a short time ago, were two articles on "Resurrection—Judgment."*

The writer thinks he demonstrated on exegetical grounds that the common notion of a General Judgment is not only unscriptural but antiscriptural, and is also impossible. He said: "A general judgment and a general resurrection stand or fall together. As there can be no general judgment, by the same token there can be no general resurrection." and then followed exegetical reasons for a first and a second resurrection.

Professors Snowden and McClenahan, of Pittsburgh Seminaries, were quoted to the effect that the theory of two resurrections would never have been dreamed of except for one Scripture text, and that text found in the most symbolical book in the Bible, and in the most symbolical section of the book. This is Revelation 20:6.

On the other hand, Mead, in his work, "The Apocalypse of Jesus Christ," says: "The New Testament teaching elsewhere is so definite and clear in regard to it, that it might be said not to need the support of this passage, nor even of the other numerous witnesses in the Apocalypse."

*The article that had the leading place in the BIBLE CHAMPION, December, 1919, "Resurrection—Judgment," has appeared in another form, but substantially, in the *Presbyterian of the South,* Richmond, Va., an organ of the Southern Presbyterian Church. It received some sharp criticism in that journal. On only one point has Dr. Bates deemed it worth while to make answer. In the last February 2 issue of that paper is his article, which we reproduce, as it carries farther, validates, and fortifies an important truth which he endeavored to present, and which no doubt all our readers interested in the Resurrection subject will be glad to see.—*Editor.*

Space withheld then a presentation of the other Scripture teaching on this phase of the subject, and it will now be briefly given as a supplement or addition to the previous presentation.

Scripture speaks of a "resurrection *of* the dead," as in Matt. 22:31, and a "resurrection *from* the dead," Luke 20:35.

In the second case the preposition is *ek* (or *ex* before a vowel in composition), and means from, out of, from among. Winer says it is employed to express "the mass or store out of which a thing is taken" (*Grammar*, p. 383).

In Philippians 3:11 we have the words "the resurrection of (Rev. from) the dead," *ten exanastasin ek nekron*, literally, "the out-resurrection from among the dead." Says Mead, "There are forty-eight places in the New Testament which speak of a resurrection or rising 'from the dead.' This is not the same in meaning as the words, 'the resurrection or rising *of* the dead.' Rising *from* the dead implies the rising of some and their coming out from among other dead ones who do not rise." So plain is this, it would seem to be a stubborn mental strabismus that can see any other meaning in the passage.

The commentaries of Bishop Ellicott have many years stood on my study shelves, esteemed the best of all in discerning and expressing just what is the mind of the Spirit in the sacred text. Quoting the phrase, "the resurrection from the dead," he says, "i. e., as the context suggests, the first resurrection (Rev. 20:5), when, at the Lord's coming the dead in Him shall rise first (1 Thess. 4:16), and the quick be caught up to meet Him in the clouds (1 Thess. 4:17); compare Luke 20:35. The first resurrection will include only true believers and will apparently precede the second, that of non-believers and disbelievers, in point of time" (Com. on Phil., ad loc).

Jesus speaks in Luke 20:35 of a resurrection of some who "shall be counted worthy" to obtain it, which, of course, carries the necessary implication that there are others who will be found unworthy to attain unto it. Since these "others" are to be resurrected—for all shall be raised—the claim that the resurrection of both classes shall be simultaneous, is a feat of general-resurrection misinterpretation that is astouding in its audacity.

In Luke 14:14, Jesus speaks of "the resurrection of the just," and Paul in Hebrews 11:35, speaks of "a better resurrection." To read the resurrection of the unjust in with the resurrection of the just, and to make it coetaneous with the "better" one, is to fit the unfit with the fit, which is an unfit proceeding both logically, theologically and chronologically. (No apology, thank you, is offered for attributing the Epistle to the Hebrews to St. Paul, since we have such good Scripture warrant for so doing.)

Dr. E. C. Gordon, criticising my article's treatment of the first resurrection in I Thess. 4:16—"the dead in Christ shall rise first"— says I miss St. Paul's point. The rather the good Doctor misses my point. Of course I understand that "first," *protos*, has as its correlative the next word, *epeita*, "then," indicating, grammatically, the order of thought there. My point was with the dictionary meaning of the ordinal *protos*—"the form of the numeral that shows the order of anything in a series"—and therefore *protos* requires a *deuteros*, "second," not as an order of thought in the passage, but as an order of fact in resurrection. The deuteros resurrection would consequently be the resurrection of those not "in Christ," i. e., the wicked dead, and as they are not mentioned or even contemplated there, to get them in and so make a general resurrection, they have to be read in—an exegetical atrocity that I decline to be guilty of.

In view of the foregoing—what was in my former article and now in this one—the statement of Professor Snowden that "the theory of two resurrections runs squarely against the universal teaching of Scripture that the righteous and the wicked are raised together in one general resurrection," (*The Coming of the Lord*, p. 176), seems to be open to an objection, viz., that it is precisely contrary to the truth.

Wild Cat Theology

THERE was a time when the country was plagued with wild cat money. Bank bills were in circulation which claimed to be good for one hundred cents on the dollar but they were not. They were issued by banks which held as securities bonds that failed to secure. The greater part of this wild cat currency disappeared in the convulsion of the Civil War. It takes a convulsion to cure some things.

We are now in an era of wild-cat theology. Of course, there is an attempt to pass it for the real thing, but like the money of bad memory, it lacks a basis of confidence. It claims to be progressive when it is not progressive. Nobody with a knowledge of the skeptical utterances of the past can read such a book as that of Professor Foster without feeling that it is filled with echoes of an old time infidelity. Men have been making the same kind of attacks on belief in God, on the Old Testament and on the miracles of the New Testament and its doctrines of forgiveness and salvation, and on prayer and worship, for ages.

There is no more progress in them than there is in a mummy case from Egypt. And they not only are not progressive, but they hinder real progress. They bring a bad name upon the very term progress.

This wild cat theology also claims to be scientific. By constant and emphatic iteration and reiteration the attempt is made to convince the public that it has science back of it, under it, on both sides of it and all around it. But it would be hard to conceive of a theology less scientific. Science begins with a study of facts and ends with a conclusion. This new theology begins with a conclusion and ends with a dismissal or denial of the facts. It goes into a study of the New Testament with the conclusion that there never was a miracle, and after passing through a cloud of words and a mix-up of philosophy, alleged psychology, and infallible criticism it comes out with the scornful declaration that there were no miracles.

There is no examination of facts in the study but simply a mental process of elimination. Think also of a man who claims to be scientific saying that the theology of the past put God outside of His universe, when all theology derived from the Bible always has taught that God not only was in His universe, but also with His people in the sense of greatest nearness, guidance and help. Think, too, of the same man saying that the religion of Christian believers is something which they commit to memory and not of the soul, when the faith of the millions of earnest men and women who have built up the Kingdom of God is something which searched their souls to the deepest depths.

Really there is nothing of which the apostles of this theology seem so ignorant or which they so persistently ignore as the actual facts of that spiritual type of religion which has changed the face of history and which has redeemed the sinful of every age and race.

Again, they claim a religious freedom, which is impossible. Nothing requires a greater sense of responsibility than freedom. But there is nothing which the men of this theology more stoutly reject than the idea of responsibility to the organizations of which they are a part, or the institutions which they are employed to serve, or the cause which they are understood by the public to represent, or to the name for which they stand, or to any relation to others which the term responsibility is supposed to cover. The demand for freedom from obligation and responsibility is an impossible demand and can only bring discredit upon the church.

It is time that this wild theology put some restraint upon itself.—*The Advance.*

It is to be hoped you will find enough support for the CHAMPION to continue the greatness of this, the greatest magazine published today. Its greatness is to be found in its harmony with the great truths of the Bible with no camouflage to cover up any preconceived notions. It does not support an unproved and an unprovable theory. Keep on!—Rev. W. E. Kern, Ph.D.

The One Way Out

BY ALEXANDER R. BELL

OCIETY will never be right until it squares itself with Sinai."—*Ellis.* From the summit of Sinai there was given to earth a revelation of the law of heaven. In the language of Solomon, a world is informed that to be in harmony with that law "is the whole duty of man."

You ask: What is the matter with this old world? What is the trouble? Why is it racked and torn with strife? Because the race is running counter to God's law, and refuses to be governed by its principles.

That perfect law, the first table of which covers every relationship and service we owe to God, and the second table of which deals with every relationship we owe our fellows, has passed out of men's lives, and a world is in disturbance.

Human legislation, diplomacy, and federation in both the world and the church, are set to the task of relieving the world of its ills, and men have fooled themselves into believing that the world is getting better.

O that men would know that confederacies, even of nations, are of no avail; that legislation is powerless to counteract the tendencies of the human heart; and that diplomacy, which has been dubbed "the art of lying," is incompetent to bring quiet and rest to a troubled world. Surely they have learned the lesson that world wars are not the avenues to eternal peace. Would that they might recognize the fact that "society will never be right until it squares itself with Sinai."

Interchurch world movements and church federations will never lift this poor old world out of trouble. Its trouble is *sin;* and sin is the transgression of God's law. The love of God underlies every precept of His law; and in departing from the commandments of God, the world is working its own unhappiness and ruin.

A picture of our time is given us in the Bible: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. xxiv. 5).

Yet, amid all the turmoil and the strife, stands One of whom the Lord has said: "I have laid help upon One that is mighty;" and it is written of Him that He is "mighty to save;" and He can save, and He does save, and He will save all "to the uttermost that come unto God by Him." His name is Jesus.

Jesus will square your life with Sinai by taking away your sin, and He will keep your life squared with Sinai by living His own life of perfect obedience to God's law in you.

The world will never permit Jesus to do this; but, praise God, there are found individual men and women, the whole world through, who are yielding their lives for cleansing from transgression, and to be governed by the principles of the divine statutes.

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth forever" (Ps. iii:10).—*Signs of the Times.*

* * *

Here's to laughter, the sunshine of the soul, the happiness of the heart, the leaven of youth, the privilege of purity, the echo of innocence, the treasure of the humble, the wealth of the poor, the bead of the cup of pleasure; it dispels dejection, banishes blues and mangles melancholy, for it's the foe of woe, the destroyer of depression, the enemy of grief; it is what makes kings envy peasants, plutocrats envy the poor, the guilty envy the innocent; it's the sheen on the silver of smiles, the ripple on the water's delight; the glint of the gold of gladness; without it humor would be dumb, wit would wither, dimples would disappear and smiles would shrivel, for it's a glow of a pure soul, the birth cry of mirth, the swansong of sadness.—*N. Y. Herald.*

The Sound of Battle

We consider that the September 22 number of *The Presbyterian*, deals much with rationalism, unionism and atheism, the triple alliance now combined against the gospel and the church. The darkest and most central of these is rationalism. We hope our good readers will also concede that we have passed all the preliminary skirmishes, and that the actual conflict has come. We write from the trenches. The sound of this spiritual battle is heard all along the line. Even the Unitarians, whom we have always regarded as on the other side of the line, are taking steps to save themselves from atheism. The *Christian Register*, the organ of the Unitarians, in its last issue reverberated with this conflict. *The Congregationalist*, which has favored rationalism, is now asking, "Where will these radicals stop?" They have captured some of our magazines, some evangelical bookstores are distributing disloyal literature and false propaganda. Some seminaries, the West Points of the church, are turning from their work of training generals, preachers of the gospel, to produce rationalistic pedagogues, determining their course by speculative psychology. Colleges are becoming prison-houses for the choice of our youth, giving them neither the bread or the water of life, but dosing them with poison and blighting them with eternal death. These forces of violence are stained with the blood of the innocent, and they send their poison vapors into the Sabbath-schools, causing the little ones to faint or fall.

Some of us on the firing line may some day be carried back. Will we be able to say with the apostle, "I have finished my course, I have fought a good fight, I have kept the faith." Can we hope to receive the croix de guerre from the righteous Judge, or will we be eternally branded as pacifists, slackers, deserters and cowards in the conflict, who did not come up to the help of the Lord against the mighty? Surely it is time the bugle should call the host to battle and give no uncertain sound.

The Growing Scrap-Heap of the World

BY WILLIAM HARRISON, D.D. MONCTON, CANADA.

IT is said that in the Royal Mint in London, there is a machine of such fine structure that when a coin of the realm is passed into it for the sole purpose of testing its real character and weight, that when the Standard is not met with the Greatest Exactness, that particular coin is passed on one side, and automatically for the moment is condemned, without discussion, apology, or hesitation.

History has had its crucibles and they have not failed to test all the candidates which have challenged the attention of society as the years have come and gone. Some of these claimants for service and distinction who have come forward with loud professions, and with their hands laden with high credentials, have been sorely dishonored when the testing days arrived. A thousand objects and schemes at one time deemed of no little value, have, in time, been set aside, having failed to meet the increasing requirements of an advancing age, and the inexorable demands of advancing knowledge in the particular departments to which they belong. Discarded organizations, theories, pretentious schemes, modes of travel, on land and sea, ancient interpretations of man and his universe, and a hundred and one methods of doing this and that in the experience of the individual and the nation, have, in the process of time, been deliberately consigned to the scrap-heap of worn out and useless things. In the recent great war, Lord Fisher was not long commander of the navy when he "Scrapped" a large number of the old battle ships, and the Tower of London tells a thrilling story of how the once famous implements of battle have for long, long years been regarded as useless and forgotten things. Interesting in a museum of antiquities, but worse than useless on a modern battlefield.

Sir James Simpson, the great Scotch Surgeon, and one of the most eminent medical authorities in the world, not very long since declared that a book, treating on subjects in this department, is prac-

tically out of date, after ten years of publication. Leading men of Science, in all its related realms, together with the speculations and theories of a philosophical and metaphysical character, have frankly acknowledged that the past fifty years have made havoc with many of the conclusions so confidently pronounced at that time. In matters ecclesiastic and theological, so far as human interpretations are concerned, have also witnessed changes of no little importance.

Ancient, absurd claims have been sadly shaken by the honest investigation and solid progress of the years, and so far as the non-essentials of the Christian faith are concerned, quite a number of old-time confident conclusions which have been sources of bitterest conflicts, divisions, and stumbling blocks, have been set aside and consigned to the scrap-heap of discarded and worse than useless things. Without naming the grounds on which many a battle has been fought by the ecclesiastical gladiators of the past, it is a situation today which calls for rejoicing that many of these divergent and contentious points have largely been set aside, and if they have not quite reached the Scrap-heap of the world, they are under condemnation, and the best thought and feeling of the churches generally, have consigned them to the large cemetery of useless and forgotten things.

Yes! the crucibles of history, of experience, of searching and exacting tests, have, and are doing, their beneficent work, and with patient deliberation and without apology, are relieving men from burdens of unreality, of falsehood, and of cramping limitations, grievous to be borne. The great wrongs, the cruel superstitious, and unjust monopolies of one form or another, cannot, and will not, stand the demands of a world, which is true in its constitution, and which in the very nature of things will, in time, throw off all the binding chains of falsehood, with all the dark progeny which that falsehood entails.

The great essentials remain undisturbed by all the changes to which this discussion calls attention. The fundamentals, on which the fabric of Christiandom securely rests are unshaken amid all the vanishing objects of a changing world. The best in all the departments of human life and human affairs remains. Courage is not dead, faith in God, and love and right, is not on its way to its grave; hope, and Christian hope at that, was never on stronger wing than in these trying days. Bonds of affection, kindness in its million forms of service, sympathy for the unfortunate and sorrowing, true manhood and womanhood, high determinations for human betterment in every form, loyalty to country and to the principles for which it stands. Christian activities, reaching out in fine purpose and endeavor to the ends of the earth, all these things, and more of like character, are among the stable possessions of mankind and defy all the challenges of a challenging world. For the things that have failed, are worn out, and are superseded, and are going to the scrap-heap, we shed no tears. For the things, the great essential things that remain, we rejoice.

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GOING BACK TO THE BIBLE

EARNEST workers for the world's welfare readily agree in the conclusion that the central factor in the problem is man. All efforts for good or advancement must begin with him. Plans, organizations, and enterprises are wholly dependent upon the character of the men associated therewith. We are compelled to go back to that comprehensive, vital and final teaching of our Lord. We must first make the tree good before we can make the fruit good. We must produce good men before we can have good results. This is not a new discovery, it is ancient. Sometimes in the modern rush we attempt to get the apples without first developing the tree. This is the cause of the colossal collapses.

The point at which the real differences occur concerns the means and powers which are to transform men and make them good. In this question all those who deal with men rather than things are profoundly interested and greatly differ. Great industrial corporations, great institutions of learning, and the powers of government and all reformers are compelled to meet the question of man's character, and they differ greatly as to the instrumentalities which will produce the desired results. Industrial corporations have for some time been putting the emphasis upon the physical side of man's life as fundamental. The

bath-tub, the gymnasium, the entertainment, and other physical factors have received chief attention. Welfare organizations have magnified this, and have given stress to tenements, ventilation, expedients for safety, and the like. The institutions of learning have put the emphasis on knowledge and mental development. The powers of government and reformers have looked to law and the police power for the production of good men. All these cannot produce the results desired.

The industrial corporations, because of the intensity of their situation, are the first to realize the failure of the former policy. They are confronted with the fundamental problems of the relation of men. They are compelled to meet the plans and projects of the destructive elements of society. They are now fully convinced that the bath-tub and the gymnasium will not change the destructive Nihilist or Bolshevist into a law-abiding citizen, or a faithful and efficient factor in co-operation, or a reliable workman. They have further learned that intelligence or a college education will not insure the good man or the peaceful citizen. They have further discovered that all their efforts to develop expert managers have not produced the men who can successfully maintain the rights of other men and so bring about true management. These corporations have further discovered that operating through the welfare organizations has not brought the results desired. These organizations have become great money-spending machines, and the thousands upon thousands, yea, millions of dollars, invested in them have not produced the results expected. There is a checking up of contributions to these agencies, and some of them have been compelled to close up important lines of operation. These agencies have proven themselves most necessary for emergencies, but for the production of good character they are well nigh useless.

It is now reported that some of these leading corporations have awakened to the conviction that the Bible and its teachings of Jesus with regard to men's social duties and relations is the only power to change men and overcome the present bitter contention which has found its way into every line of human life. For this reason, it is reported, one of the largest corporations in this country has employed a goodly number of ministers to go out among these men and to present to them the Bible teachings about their social relations: such teachings as "The body is more than raiment," "The life is more than meat," "Having food and raiment, be therewith content," "Whatsoever ye would that men should do to you, do ye even so to them," and the teachings concerning the duties of employer to the employee and the corresponding duty of employee to the employer. This is a most hopeful change. It is desirable that it should go forward. Yet it is not enough. To simply stop with the man's relation to his fellows, the relations of inferiors, superiors and equals is not enough. All these are the fruit which grows out of the individual's relation to God. To sever social relations from our relations to God is like cutting a healthy branch from a vigorous tree. The branch may blossom or even have fruit for a time, but it is sure to wither.

Our Lord taught that the whole law was summed up in two commandments. The first enjoins love to God with all our powers, and the second enjoins love to our neighbor as we love ourselves. The first is primary in order and significance. We shall never attain the second until we have the first. We will never be right with men until we are right with God. We will never love men until we first love God, and we will never love God until we taste his love as seen in the revelation and redemption of Christ Jesus. Every attempt, then, to separate the social teachings of Jesus from his redemptive work will produce hot-house growth, which must wither under the hot rays of the open sun of daily life. The attempt to separate these two has been the bane and evil of the so-called social service and the Shorter Bible. It enslaves rather than frees, it embitters rather than sweetens, so-called social service and the Shorter Bible. Cold social service is giving way to need of the redemptive work of divine grace in Christ. The stiffest obstacle in the way is the false social and religious teaching in our colleges and universities. Even here evil fruit appears.—*Presbyterian.*

YOUR INFLUENCE; HOW DOES IT COUNT?

BY J. L. DICKENS, D.D., LL. D.
HOUSTON, TEXAS.

DID it ever occur to you that no one leads an absolutely negative or neutral life? That for the life of one to be without influence, it must be spent separate and apart from contact with other human beings? Realizing this fact, did you ever stop to think what the influence of your life might be on others? If we accept the principle that no life is without influence, we are bound also to accept the fact that the responsibility for that influence rests upon the individual whose life exerts that influence.

If this be true—and it is—if we by our life influence any one for worse, we must also share in the responsibility for the shortcomings of the life of that one, since we by our influence have helped to bring them about. If it was fully understood how far-reaching is the effect of the influence we have and the responsibility it entails, would the average man or woman live the life of indifference which so many are living today? Would we not rather stop and heed the effect we have on others and strive to make our influence count for the betterment of those about us?

We may imagine that our influence is small; that it amounts to so little that its effect will be negligible. But we deceive ourselves.

Influence is like the tiny stream that begins high up in the mountain range. small and insignificant at first, it trickles its way down toward the valley below. the volume of the combined waters being enlarged with each junction with others of its kind, until it becomes a rushing mountain brook. Combining with other brooks formed in the same manner as itself, it is merged into a turbulent creek dashing over the rocks and boulders gaining in headway and force as it goes racing along. Joining other creeks rushing down from separate but like sources, it becomes a roaring mountain torrent capable of sweeping aside many things which may offer it opposition. And later after combining once again with others of its like, it becomes a mighty rushing river with almost irresistable destructive force capable, when unleashed by the forces of nature, of doing irreparable damage, and later in its onward sweep it unites with the great ocean—formed from many like it—and becomes of unfathomable depth and magnitude.

So it is with moral influence. Beginning as a timy stream in the life of an individual and uniting with others like it, it becomes a little brook, larger and of greater strength than at first, but capable of being halted and obstructed if met by a greater force. But if aided by others like unto itself, it takes on the power of the creek increasing in its power for good as it travels toward eternity; and when it finally becomes a river by uniting with others of no more power than itself, its power is increased a thousandfold. If when it finally emerges in the ocean and its influence has been for good, none but God may estimate the good it may accomplish. And if the influence was bad the similitude is the same. It starts as a tiny trickle, soon becomes a dashing brook, rapidly merges into the roaring torrent increasing in destructive force, and but a little later becomes the mighty river and boundless ocean the tide of which God alone may turn.

Do not think because your influence is small it is not important, for like the tiny stream it may unite with others like it until it becomes a mighty force for good or evil. Remember the ocean could not exist but for the little springs far up in the mountains. You may not be a leader, nor capable of becoming one, but you have your influence which combined with others, may be very great. Throw your influence, however small, on the side of God and the right. Remember that there are thousands of children and young people about you who are susceptible to the influences which surrond them, and that the forces of evil are ever on the alert and never asleep. The fate of your own child may be at stake; if not, that of your neighbor is. Join hands and influence with those who are fighting with the courage of desperation to direct these into the path of safety and right. Do not stand aloof and find fault with the Church which bears the brunt of the fight, but encourage by your presence and help every effort being made to lead the young and the old into a higher and better life. If the life of your friend

was in great peril would you not strive to rescue him from it? Will you do less when the eternal life of so many is in peril and the forces of evil abound on every side? Take your place in the Church and Sunday school and encourage, if only by your presence, those who are fighting the last fight of the Church against the forces of evil.

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EXPERIMENTAL PROOF OF SCRIPTURE

BY C. H. YATMAN, D.D., PHILADELPHIA, PA.

THAT the average man of today needs, is an *experimental* proof, not only of the existence of God, but that His Word, both Incarnate and Inspired, are living and vital realities, of which he may affirm with Scientific certainty, their power in human hearts and over the affairs of men.

There can never be any successful argument against experiences. By a somewhat labored method you can prove, scientifically, the apple is sour. But one bite by the boy tells the truthful tale in a moment. He knows, because he has tasted.

When a lost sinner who has neither God or hope, with no liking for holy things; absolutely dead to every spiritual appeal; given over wholly to interests of time and body; no appetite for church, prayer, Bible, or sacrament; pleased only with things mortal and material, take such an one, and, by the reception of Jesus, followed by devout reading of holy writ, and helped by the Holy Ghost to obey the Savior and keep His commandments: he has the hourly experience that he is a new creature.

There must be life to possess hunger, and the kind of appetite tells unmistakably the species of being, for nature and appetite always agree: crows like carrion, cows like clover, potatoes like potash, Christians like Godliness, sinners like worldliness.

Ethics and morality never satisfy a saved soul. He must have the Bread of Life, and the experience of feeding from the Great Shepherd's hand is not only gratifying but satisfying. To question his conversion is, to him, silly: might as well ask him if he had a mother.

In the realm of prayer he has asked so often and received that to deny the personality and power of Jehovah is like a man asking at mid-day, is there a sun?

The miracles of the Bible hold no doubt for one who has them repeated in his own life. Faith listens and hears a Divine voice saying "I will never leave thee or forsake thee, so that we may boldly say, The Lord is my Helper."

On this truth, that appeals to the heroic, he launches out into a life of Christian activities, that frequently makes heavenly help necessary, and, getting it, he knows by experience that God will match any Jewish assistance or apostolic performance by present day doings that have but one limit, and that is, the Divine Will.

The Holy Spirit, I believe, is most anxious to lead the present day saved soul out into a life that not only demands the imminence of God, but His immediate help, so that experimentally he may be as certain of salvation and what comes with it, as the Hebrews were that water flowed to them out of a rock.

To live as did folk in the Acts of the Apostles, is to see and know and feel as did they.

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SALVATION IN NONE OTHER

BY EDWIN WHITTIER CASWELL, D.D., MIDDLETOWN, DELAWARE.

PLATO was one of the master minds of his time. Four hundred years before Christ he wrote his masterpiece, "The Great Republic." Education was the corner stone, and music the keynote of the edifice of human life. But Plato failed in his attempt to lift up humanity, as Confucius had done before him, when he constructed a code of rules, but could devise no power to enable men to keep them.

There is none other name but the name of Jesus whereby lost men can be redeemed. Christ is the corner stone of the Christian republic, which one day will swallow up all other kingdoms, when He will be crowned Lord of all.

His name includes everything good and seeks to overthrow everything evil. His is a living name of a living Christ. Other reformers are in their graves, but the risen One is alive forevermore.

"Yesterday, today, forever,
Jesus is the same.
I may change, but Jesus never,
Glory to His name."

Gladstone once tried other mighty names, but he finally said to a friend, "All I think, all I know, all I write, all I am, is based on the divinity of Jesus Christ, the central hope of our poor, wayward race." Just before he departed this life he remarked, "With all my thinking and reading, I have come to the conclusion that all men have got to come to the same level and accept the name of Jesus as a little child." A few weeks before Chief Justice Chase passed away, he had a religious conversation with Bishop John P. Newman, then Doctor Newman, of the Metropolitan Church, Washington. The next Sunday morning Chief Justice Chase came to the last table at the communion and, like a child, surrendered to Christ.

Rev. Dr. Berry, of England, very late one evening, opened his study door in answer to a knock and saw a poor ragged girl with a shawl over her head. "Are you the minister?" she asked. Dr. Berry answered, "Yes." "Then I want you to come and get my mother in." The Doctor said, "You must get a policeman," thinking she was a drunken brawl. "Oh, no," said the girl, "my mother's dying and I want you to get her into salvation." Dr. Berry said, "I was in my slippers and I wondered what the people of the church would think if they saw their pastor walking late at night along the streets of the city accompanied by a girl with a shawl over her head and going to a house of ill-fame, but I went and sat down by the dying woman and talked about Jesus as the beautiful Example, as a leader and teacher; she looked at me out of the eyes of death and said, 'Mister, that's no good for the likes o' me. I don't want an example—I'm a sinner'." Dr. Berry, then thinking of how his mother had taught him, told her the story of God's love in Christ, dying for sinful men. "Now you're getting at it," said the woman. "That's the story for me," and Dr. Berry said, "I got her in and I got in myself." There is no other name given among men under heaven whereby we must be saved.

"Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus!"

There is no other name that expresses friendship like the name of Jesus. "He sticketh closer than a brother." To be friendless is to be desolate. If you only have one friend, if he be the eternal One, you are forever saved from the feeling of aloneness.

Ex-President Theo. Roosevelt showed friendship and faithfulness to one of his attendants in his African hunt. One day, when a fierce lion was at bay, no hunter or gun-bearer was near, but the black Simba came running through the tall grass and took hold of the bridle of Roosevelt's horse. The noted hunter dismounted. "So I said, 'Good, Simba, now we will see this thing through.' We were the only two on foot. The lion turned towards us, his tail lashing quicker and quicker. Resting my elbow on Simba's bent shoulder, I took steady aim and pressed the trigger, and the charging lion was instantly killed and Simba was saved." The great Master thus lovingly speaks to those whom He loves when in danger, saying: "I will never leave thee nor forsake thee. Where I am, there thou shalt be also."

Jesus, I love Thy charming name,
'Tis music to my ear;
Fain would I sound it out so loud
That heaven and earth might hear.

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IS IT "COSMIC MIND" OR GOD?

John Burroughs, in a recent article in the Atlantic Monthly, under the title, "A Critical Glance Into Darwin," has this to say:

"I am persuaded that there is something immanent in the universe, pervading every atom and molecule in it, that knows what it wants—a Cosmic Mind or Intelligence that we must take account of if we would make any headway in trying to understand the world in which we find ourselves."

Why not call that "Cosmic Mind" God, and be done with it? But apparently Mr. Burroughs is not ready for that. Somehow it seems simpler and easier for him to use other terms. He seems to think of some mind of God being projected into the world without

God himself being in it. Such would appear to be the purport of a parable he quotes concerning two holy men in the East. One said: "My God is so wise that he made all things." The other answered: "My God is so wise that he made all things make themselves." For some reason, to our well-known naturalist the latter seems the easier statement. Will our readers agree with him? Certainly those who think of a god who is working in the very midst of his universe, who is its heart and soul, without whom it would not hold together for an instant, can hardly do so. Wise men may use any terms they will in talking about the forces that make our world and are ever making it; the wisest is yet that one who can see straight through and say "God" without thinking it necessary to find a whole series of intermediate agencies.

But if some will take issue with Mr. Burroughs here, we are sure that it will comfort many of the brethren to know that he declares that Darwinism is dead, that nobody in the scientific world any longer believes in "natural selection" as the method of evolution. Instead, this thorough-going evolutionist thinks that the data of science demand, as an exchange says: "some vital force inherent in life itself which holds direction always toward organisms of higher and higher development and functions of wider and wider application." As we said at the beginning, let's go the whole distance and say, "God."—*The Baptist.*

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PUZZLING PASSAGES AND PROBLEMS

PROBABLY in many cases we pastors are to blame that the benediction means so little to our people. Not infrequently it means very little to us. That is to say, we pronounce it as a mere matter of form, without thinking of its significance, just do it to close the service in a stereotyped way. Years ago while preparing for the ministry, the writer was deeply moved by the pronouncing of the benediction by Dr. Leonard Bacon, and from the very beginning of his ministry the benediction has meant much to him, and probably has meant much to his people. There is no part of the service in which the pastor should be more thoughtful of what he is saying and more serious than when he raises his hands and looks out over the people and says, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." As a matter of personal experience, I have again and again found a greater blessing in the pronouncing of the benediction than in any other part of the service. As I stood and looked out over the sea of faces and raised my hands and looked into the eyes of the people and said these words, realizing what they meant, a deep sense of awe has come over me, and I believe over the people. I remember on one occasion when I was speaking on the subject of The Personality of the Holy Spirit, and I had not seemed to have the blessing in the address that I usually have when speaking on that subject, at the close I raised my hands to pronounce the benediction, and as I uttered the solemn and meaningful words it seemed (yes, it not only seemed, but it was a fact) that the Holy Spirit fell upon the people. I have spoken frequently on the same subject since, but I think never without the blessing of that hour coming to my mind.—*R. A. Torry, D. D., in King's Business.*

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PLENTY OF TIME

Time is one thing of which we always have all that we need. We may not always have all the time we *want*, but that is another matter. We often want time to do things that God would not have us do; we often use time for such things; and then of course we are short of the time that we need to do the things we ought to do. But the person who "keeps in the center of the will of God" has plenty of time. As has been keenly said, "There is always time to do the will of God if you do the will of God all the time." God is never short of time; he is the greatest worker in the universe, yet he always has all the time needed for his great work. His believing and obedient workers have as much time as he has. Shall we not enter into the secret of being rich in time?—*S. S. Times.*

A man dreamed that he constructed a ladder from earth toward heaven,

and when he did a good deed his ladder went up two feet. When he did an unusually good deed his ladder went still higher. When he gave large sums of money to the poor it went still higher. After a while it went out of sight, and as the years rolled on he expected at his death to step off that ladder into heaven. But in his dream he heard a voice thunder from the skies: "He that climbeth up some other way, the same is a thief and a robber." Down came the man, ladder and all, and he awoke. He realized then his mistake, and sought salvation in the only Way.—*Christian Age.*

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THE MINISTRY OF INCORPORATION

Here are two greenhouses standing back to back, yours and mine. Yours is heated; mine is not. You can grow flowers through all the changing seasons, and you can shake your blossoms in the very teeth of the frost. Winter makes no difference for you have the secret of perpetual spring. But when winter-time comes my flowers begin to droop, and the plants wither away and die. Now suppose you were neighborly enough to allow your pipes to be extended round about my cold house. Suppose you would share your heat with me. Then I, too, should become independent of the changing seasons, and I, too, could laugh in the cold darkness of the wintry nights. My flowers would smile in the very face of the blast. And here are two lives, Christ's and mine. Mine is very cold, and I am exposed to the harsh inclemencies of wintry weather, and it is a tremendous and quite impossible task to keep my heart-flowers alive and healthy. But Christ Jesus could grow His spiritual flowers any time and anywhere. He could grow the passion flower of resignation in the chilling darkness of Gethsemane. He could grow the white lilies of forgiveness amid the desolations of the Cross. If only He would share His heat with me! If only He would, as it were, extend His own life and His own wonderful spiritual currents round about my own being. If only He would incorporate me into His blessed communion; then I, too, could grow graces in the wintry season, and my virtues would reveal their strength in the days of hardship and desolation! And surely all this is just what the Savior has promised to do. What else is the meaning of that significant word, "Abide in me and I in you," unless it suggests a ministry of incorporation by which He will share His own spiritual strength and glory with anyone of the children of need? And what else can be the meaning of that other word of the Lord's, "If any man will open the door I will come in," except His willingness to enter into every cold and desolate soul and inspire it with the fervor of His own Spirit? There is no need for us to try to grow the fruits and flowers of the spirit in the incompetency of our own weakness. By faith we can share His might and become more than conquerors.—*J. H. Jowett, D. D.*

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A LIFT TOGETHER

A traveler found his path through a precipitous ravine blocked by an immense rock, which, with the greatest effort of his strength, he could not move. He sat down helpless in despair. Others came along the same road, and each, in his turn, drawing together, they besought heaven to aid them. But no voice replied; no angel appeared to roll away the stone. And, then, as if inspired, one asked: "May we not succeed together where we failed alone?" Before their united strength the barrier yielded and left the way open. The journey is life; the rock is human misery.—*Lammenais.*

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WHICH ONE?

Martin Luther used to say: "When one comes and knocks at the door of the heart and asks: 'Who lives here?' I reply, 'Martin Luther used to, but he has moved out and Jesus Christ now lives here.'" There are just two tenants who, with unnecessary persistence, ask admittance to every heart. Which one is in yours?

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I do the very best I know how, the very best I can, and I mean to keep doing so 'till the end. If the end brings me out all right, what is said *against* me won't amount to anything.—*Abraham Lincoln.*

The Sanctuary

The Hesitating Soul

BY DAVID J. BURRELL, D.D., LL.D., NEW YORK CITY.

If ye know these things, happy are ye if ye do them.—John 13:17.

I SPEAK to the man or woman who means to accept Christ some time, but wants to know more about the Gospel before doing so.

Can this be offered as a valid reason for putting off the Great Decision? Let us see.

To begin with, there are some things that nobody knows. The germinative process of life is only one of ten thousand mysteries that laugh at the most resolute scrutiny of science. Of making many books—covering the little that we know—there is no end; but if the things that we do not know were to be published, the bookshelves of the world could not contain them.

And there are many things which can never be found out. In my boyhood I once met Professor Morse, the inventor of the electric telegraph, and asked him: "What is electricity?" I supposed that he would define it; but his answer was, "I don't know; and what's more, I doubt if anybody will ever find out." Ten years ago I put the same question to Mr. Marconi, the inventor of wireless telegraphy, and with precisely the same result. If this be so with respect to the simple problems that lie within the province of the physical senses, what should we naturally expect of the mysteries that lie beyond, in the illimitable world of spiritual things?

But there are some things that we do know; which are like the axioms in mathematics; such as "two and two make four," and "a straight line is the shortest distance between two points." These are called "self-evident facts," because they require no proving. A wise man who is really intent on the quest of knowledge will take rudimental truths for granted and, laying them down as postulates, move on to larger things.

If this is the part of wisdom in the common affairs of life, how much more in the larger problems of religion, which have to do with our eternal destiny? So it is written, "Let us have the principles of doctrine (that is, the simple elemental facts which are in the nature of intuitions) and go on unto perfection." (Heb. 6:1.)

It is my purpose now to point out some of these religious axioms, which are really held in common by all who live in Gospel light. Many who hesitate to accept Christ for want of further knowledge are really deceiving themselves and hiding in a mere subterfuge. They know enough to lead them to the Cross, were it not for the outstanding fact that the Cross itself is a stumbling-block in the way of spiritual and eternal life.

THE HOPE SET BEFORE US

The first axiom is God. You believe in a God, because you can't help it. Not that the existence of God is never denied. In the Corps Législatif, during the Reign of Terror in France, it was solmenly resolved, "That there is no God," but presently, when the gutters of Paris were running red with blood, the legislators made all possible haste to rescind it. There are others who deny God by excluding him from their lives; as it is written, "The fool hath said *in his heart*, There is no God." But there are few avowed atheists in these days; and surely you are not among them.

If you really want evidence in these premises you can find it in any of our Theological Seminaries, where professors will surfeit you with ontological and cosmological and teleological arguments for the being of God; but the average man—even the Zulu who bows down before a fetich in the jungle—takes this as a self-evident fact.

The second axiom is Immortality. *Jesus said,* "How much better is a man than a sheep?" By just this much, that God breathed into his nostrils the breath of life and made him a living soul. A man is, therefore, as immortal as God is, because the life in him is a spark thrown off from the inextinguishable life of God.

Of course there are people who deny this. They will tell you that "death ends all;" but they don't believe it. The wish is father of the thought. Go with me along the Avenue until we come to a house bearing the sign "To Let." Suppose I say, "My friend, isn't it frightful that a whole family should be annihilated in that way?" You would lift your eyebrows and reply, "What do you mean? 'Exterminated'? Oh, no; they have simply moved out." Suppose we go on to the next house where there is crêpe on the door. Let us enter and look at a face whereon death has left its pale impress. Will you tell me that the living man who has moved out of this tenement of flesh has ceased to be? Then I will answer that your logic is as fallacious and sophisticated as mine was when I intimated that the family next door was exterminated. The man whose name is on this casket was alive yesterday; and the presumption is always in favor of the status quo. The tenant of the vacant house has simply moved out. If not, it devolves upon you to prove it. But immortality needs no argument. Ask yourself, "If a man die, will he live again?" and instantly there is a voice within you calling back, "I shall live and not die!"

FIGHTING THE GOOD FIGHT

The third of the axioms is Responsibility. I am a normal being: that is, made under law. You may call it the moral law or the law of your being, as you will: in any case, we are under bonds to keep it. If this fact be questioned, listen to the voice of conscience "accusing or else excusing you," This is the monitor that enables us, as Plato said, "to discern betwixt the worse and better reason;" and you cannot get away from it.

This truth, however, is flatly denied by a certain class of sentimental reformers who ask immunity for all manner of criminals on the ground that they "couldn't help it." A drunkard is a dipsomaniac and a thief is a kleptomaniac, and, "Poor fellows, they can't help it." But the thief and the drunkard know better. The judge on the bench would find his occupation gone if moral responsibility were so easily bowed out of doors. Our courts of justice, jails and reformatories would all be superfluous were it not for the common sense which insists that those who do wrong must suffer for it.

The fourth axiom is Sin. There are only two kinds of people who deny personal sin. On the one hand, there are perfectionists in the church who profess to be living blameless lives; but their most intimate friends give them little or no credit for it. (See 1 John 1:8-10.) On the other hand, there are moralists outside the church, who insist that their lives are so far beyond criticism as to require no pardoning grace.

It is difficult to believe that either perfectionists or moralists are sincere in their claims. For we need but to inquire within to hear the self-convicting voice. "The Lord looked down from heaven to see if there was any that wrought righteousness; and behold, there is none that doeth good, no, not one." And if there were, neither you nor I, certainly, would claim to be that one.

The fifth axiom is Salvation. This is affirmed as a self-evident fact, because we know that if there is a God anywhere in the universe—that is, a God with a heart—he could not see his children go wrong without making bare his arm to deliver them from the power and penalty of sin.

One of the significant names of Christ is "the Arm of the Lord made bare." God so loved the world that he gave his only-begotten Son to suffer and die in our behalf. This you learned at your mother's knee: and—twist your intellectuals as you will—you cannot escape it. Nor do you really want to.

The man and women to whom I speak believe in Christ at least as an historic

fact. They have an intellectual apprehension of him as the Saviour, and—more than that—as the only Saviour. They need not be reminded that in all the false religions and philosophies of the world there cannot be found a single hint or suggestion of any remedy for the universal, malignant, fatal malady of sin. They need no argument to show that the Gospel proposes to remove the handicap of life by blotting out the record of the mislived past; and that no other plan has ever been suggested for doing so. They stand beside Peter, who, when Christ asked, "Will ye also go away?" replied, "Lord, to whom can we go but unto thee? Thou hast the words of eternal life." And yet—strange to say—they hesitate to accept him!

BLIND EYES, DEAF EARS

The sixth axiom is Justification by Faith, which is expressed in the terms: "He that believeth on the Son hath everlasting life; and he that believeth not, the wrath of God abideth on him." This is denied by the Universalists. If any man be a "Universalist" I more. I believe in Universal Salvation just as I believe in Universal Suffrage. Every man in America has a right to the elective franchise, if he choose to accept it. But you can live next door to the polls all your life, and if you don't cast the ballot, you are no better for it. If you are an immigrant the franchise is yours for nothing; but on certain conditions. If you do not take out your naturalization papers, you will never be a citizen of the United States.

The same holds true of Universal Salvation. It is written that "Christ tasted death for every man." This makes all men salvable; so that whosoever will may take of the water of life freely. But he must take. God can make salvation free, but he cannot forec it upon us. Ours is the inevitable and inalienable power of choice. The air is free, but we must breathe it. Sunlight is free, but we can shut our eyes against it. Water is free, but a man may stand, like Tantalus, in water up to his lips and die of thirst unless he drinks it. The grace of God which bringeth salvation is free, in like manner; but there is one condition fixed to its benefits, in the necessity of the case; namely, that we shall accept it. Faith is simply the appropriating hand stretched out.

But just here is where many a man falls down. The Lord offers all the riches of eternal life for the taking, and men refuse to take it. Thus life goes by default. The prodigal in the far country knew all the while that his father's house was open to receive him; but he would have lived and died in that far country, wasting his substance and feeding swine, had not he come to himself in a fortunate moment, and said, "I will arise and go!"

TODAY, IF YE WILL HEAR HIS VOICE

There is a seventh axiom which must not be omitted, namely, "Procrastination is the thief of time." You mean to accept Christ some day. You would not for a moment admit that you intend to live and die without him.

In a ministry of over forty years I have been summoned to many sick-chambers; and I have never seen a Christian pass on to the Great Beyond without a profound joy in the Gospel and a heart full of the peace that passeth all understanding; nor have I ever seen a non-Christian die without grieving over the neglect of his many opportunities of accepting Christ. We all mean well; but we postpone and again and again postpone the settlement of the most important question that ever confronts us.

> "Tomorrow, and tomorrow, and tomorrow;
> Creeps in this petty pace from day to day
> To the last syllable of recorded time;
> And all our yesterdays have lighted fools
> The way to dusty death."

If you were going to take a train and, hearing the conductor call, "All aboard!" should stand on the platform reluctant and hesitating, you would get left and have none to blame but yourself for it. Just there is where you are standing now.

Let me lay down this proposition: Not to decide is to decide not. How does that strike you? Not to decide for Christ is to decide against him. Do you still hesitate? It is a true proverb, "The road By-and-by leads to the house Never." That which is right to be done, cannot rightly be put off.

In each man's life there comes a time supreme,
One day, one night, one morning or one noon,
One freighted hour, one moment opportune,
One rift through which sublime fulfilments gleam,
One space when fate goes tiding with the stream,
One Once, in balance 'twixt Too Late, Too Soon,
And ready for the passing instant's boon
To tip in favor the uncertain beam.
Ah, happy he who, knowing how to wait,
Knows also how to watch, and work and stand
On life's broad deck alert, and at the prow
To seize the passing moment, big with fate,
From Opportunity's extended hand,
When the great clock of destiny strikes Now!

A soldier on sentry duty picked up a scrap of paper on which was printed the familiar hymn: "We're traveling home to heaven above; will you go? Will you go?" He had long been thinking, hoping, hesitating, and now resolved to make an end of it. Under the hymn he wrote, "By the grace of God, I'll go. John Waugh, Company Y, U. S. Volunteers. June 26, 1863." And at the next meeting in the chaplain's tent he announced his acceptance of Christ. Does any one imagine for a moment that he ever regretted it?

Charge to a Preacher

BY PROFESSOR LUTHER T. TOWNSEND, D.D., LL.D., BROOKLINE, MASSACHUSETTS.

WE have given the Charge to some preachers, and have heard many, in the course of a long life time, but the best we ever have heard, and a better one than we ever gave, consisted of passages of Scripture, without comment offered, in New York, quite recently. The passages were the following:

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck; of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. I Timothy 1:18-20.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. I Timothy 4:12-16.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who has saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. II Timothy 1:8, 9.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain bablings: for they will increase unto more ungodliness. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instruct-

ing those that oppose themselves; if God peradventure give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. II Timothy 2:15, 16, 22-25.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all these things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. II Timothy 4:1-5.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Acts 20:28.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but for a ready mind; neither as being lords over God's heritage, but being examples to the flock. I Peter 5:2, 3.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of the Lord Jesus Christ: which in his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. I Timothy 6:11-16.

Say So!

BY J. H. JOWETT, D.D., LONDON

Let the redeemed of the Lord say so.—Psalm 107:2.

YOU would have thought they could not have helped saying so. They have had miraculous happenings in their souls and they have said nothing about it. It is amazing what men can experience and yet retain their silence. It is possible to be a dumb participant in grace. There are emancipated slaves who never mention their deliverance. There are men and women who have been lifted out of the horrible pit and out of the miry clay, who are never heard going along the road with a new song in their mouths. People receive marvelous comfort in sorrow, strange cordials and balms, who never refer to their healing. This is the tragedy of dumb discipleship.

It is possible to come into the riches of the love of Christ and yet never call the Lover's name. You would think they would mention it because they could not help it. You would assume that their silence would be broken under the sheer compulsion of a great joy, or by the equally powerful constraint of an upspringing praise.

But there is another reason besides that of common gratitude why we should open our lips in glad and reverent testimony. The sincere witnessing to a secret spiritual happening strengthens and enriches the experience. If I may so put it, we oxygenate our inner life when we give it sacred expression. That is so with our feelings. Feelings that are dumb are apt to become faint. Gratitude which never says "Thank you" has a very precarious life. Pity which hugs itself in secret soon passes away.

These feelings are strengthened and confirmed by a wise publicity. And so it is with truth. We grasp truth with a firmer hand as soon as we begin

to give it away. The disciple is never matured until he becomes an apostle. When we proclaim the Gospel to another man it reveals itself in new brightness and glory. If we live unto ourselves we surely die. In this, as in all other matters, the secret of saving one's life is to give it away; in losing it we have it forever. And therefore, "Let the redeemed of the Lord say so."

And we must "say so" because the living witness is one of the great ministries by which the heavenly life is to be transmitted to others. We cannot overestimate the quickening influence of a really vital testimony to the renewing energies of grace, and to the providential leadings of our God. When an honest man, speaking about these things, reverently and strongly says "I know," his assurance seizes the timidities and the hesitancies of others and consolidates them into a real strength.

The firm and quiet word of the believer provides the antidote to panic, and transforms many a trembling deserter into a courageous soldier of the Lord. And never had the believer more wonderful opportunities for witnessing than he has to-day. It is the hour of the lay-witness. Would that all the Lord's servants were prophets! Let us tell what we have seen; let us proclaim what we have known. "Let the redeemed of the Lord say so!"—*Christian Herald.*

The Three Crosses

On either side one, and Jesus in the midst.—John 19:18.

1. The Saved Thief.
   Sin in him, not on him.
2. The Lord Jesus!
   Sin on Him, not in Him.
3. The Unsaved Thief.
   Sin in him and on him.

Salvation

1. Saved by Grace—actually. Eph. 2:5.
2. Saved through Faith—instrumentally. Eph. ii. 8.
3. Saved by Works—evidentially. Jas. ii. 14, 24.
4. Saved through Water—confessedly. 1 Pet. iii. 21.
5. Saved by His Life—practically. Rom. v. 9.
6. Saved in Hope—prospectively. Rom. viii. 24.
7. Saved at His Coming—eternally. Phil. iii. 20.

* * *

"Ye who have faith to look wth fearless eye
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life,
Rejoice, whatever anguish rends the heart,
That God has given you a priceless dower
To live in these great times, and have your part
In freedom's crowning hour;
That ye may tell your sons, who see the light
High in the Heavens—their heritage to take,
'I saw the powers of darkness put to flight,
I saw the morning break'."

(This was found on an Australian soldier, who bravely fought and nobly died. The name is still unknown.)

"More things are wrought by prayer than this world dreams of;
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If knowing God they lift not hands of prayer
Both for themselves and those who call them friends;
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—*Lord Alfred Tennyson.*

Sidelights

OUR GREATEST ASSET

What is a man's greatest asset? Ask a merchant, the banker, the captain of industry; and these men of wide experience in dealing with men invariably will tell you it is character. Any business man would rather trust the man who has character without money than the man who has money without character. What is it worth to have the confidence, esteem and love of your fellow men? These are the foundation stones of all right relationships among men. There is only one way to estimate a man's worth, and that is by his character—what he is, not by what he has. "Cash without character is poverty," says Charles M. Sheldon. Religion makes true character possible, and without it we are indeed bankrupt creatures.—*W. E. Snider, D. D.*

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A LAYMAN WHO IS A LIFT

There is a great difference in laymen. Each pastor has all kinds, but there's one man who always warms the pastor's heart. He may not be great or wealthy or remarkably pious, as some people count piety, but he is genuine and true and kind, and knows where to take hold and just what to do. He comes at the right time and cheers the pastor, not by expressions of sympathy, but by seeing the need of doing something, and he does it in the right way. He has optimism when others are discouraged. He sees the things that are being done and takes no pains to call attention to the things that an over-worked pastor has been unable to accomplish. Any pastor can preach better when such a man is in the congregation, for he listens as if he believed thoroughly in the man in the pulpit and he has tided that minister over many a sermon that would have seemed poor had he not been present. It's a great thing to be a lifting layman, and we need more of them. —*Zion's Herald.*

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MAINTAIN THE FAMILY ALTAR

Evangelist William Edward Biederwolf gives the following ten reasons why a family altar should be maintained in every Christian home:

1. Because it will send you forth to the daily task with a cheerful heart, stronger for the work, truer to duty, and determined in whatever is done, therein to glorify God.

2. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes, that may fall to your lot.

3. Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy

4. Because it will sweeten home life and enrich home relationship as nothing else can do.

5. Because it will dissolve all the misunderstanding, relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and the girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. Because it will enforce as nothing else can do the work of your pastor in pulpit and pew and stimulate the life of your church in its every activity.

9. Because it will furnish an example and a stimulus to other homes, for the same kind of life and service and devotion to God.

10. Because the Word of God requires it, and, in thus obeying God, we honor Him who is the giver of all good and source of all blessing.

thought or thing that rises up against you.

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I am not bound to win but I am bound to be true—I am not bound to succeed but I am bound to live up to what light I have—I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.—*Abraham Lincoln*

CHURCH SLACKERS

A Minister studying church management communicated with a vast number of Ministers and obtained the facts that warranted him in saying:

A. "One half the members of the majority of churches have no church-going habit. They attend services very seldom Over one-half of Christ's army are in their tents while the batle is going on."

B. "Three-fourths of the Church do not go to any service between Sundays. The week-day meetings are poorly attended and many, if not most, are dreary and dull affairs."

C. "Five-sixths of the Church have little or no interest in general church-work. They take no church-paper, attend no conventions or other church gatherings."

D. "Nine-tenths of the Church do no work for Christ, either in teaching, public prayer, administrative or benevolent work that means real service."

E. "Ninety-five out of every hundred in the Church, never led a soul to Christ, nor have they ever done any personal work of a soul-winning character."

Not one of you but know perfectly well how to remedy all of this, which may be greatly exaggerated. If we were to apply a new word that has come into our speech it would be *"church-slacker."* Our remedy is "Enroll for Service the Last Man, Woman, Child."—*Jay Benson Hamilton, D.D.*

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PRAYER A GREAT FORCE

Whether or not scientists have as yet a knowledge of prayer, it nevertheless is a great and powerful force. Electricity is still unknown so far as its origin or make-up is concerned. We simply know that doing certain things develops a certain invisible power known as electricity, and that if this invisible power is connected with machines made in a certain way, these machines will revolve. But where electricity comes from, of what it consists, or how it is transmitted, no one knows.

We know just as much about prayer as we know about electricity. We know that by relaxing and concentrating we can, in the quiet of our own rooms, secure the most wonderful results. Of course the ordinary prayer, such as the child recites morning and evening, is little more than a form. Both history and science, however, clearly demonstrate that prayer has great possibilities. Prayer is our contact with the Holy Spirit, with the great sources of abundant power. The real forces of life are not found in material things, but are unseen and spiritual. Jesus did not exaggerate at all when he spoke of the faith that could move mountains. He was stating a great psychological truth when he told his hearers that through faith they could secure health, happiness and prosperity. The Holy Spirit is the great source of supply. Man is the motor that can use this great invisible power. Prayer is the wire that connects man with the great source of supply.

As a statistician I urge all business men to learn more about prayer and its great possibilities. The Holy Spirit is the great undeveloped resource of religion, while prayer is the means of tapping this great undeveloped resource. The Holy Spirit is the coal mine, and prayer is the transportation system which will get the coal to us in order that it may be used. The two go together. Each is useless without the other. Both together are all powerful.—*R. W. Babson in Religion and Business.*

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SHINING IN THE DARK

A candle flame is not noticed at all when the sun is shining, but what a world of help and comfort there is in its steady light when all around is darkness! The girl who always keeps cheerful may not attract much attention when everything is going pleasantly, but if trouble comes her bright face is as welcome as a sunbeam, and her cheery courage helps all who come near.

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Church members may be divided into three classes in a mere skeleton outline—wishbones, jawbones, and backbones. The wishbones are always languidly hoping that the Church will somehow grow without their effort; the jawbones, of course, do the critical talking; and the backbones get under the heavy burdens and carry them.

FAITH AND WORKS

A little girl prayed that her brother would not want to catch birds, and then she prayed that the trap would not catch the birds; and then she kicked the trap to pieces; and *it didn't catch birds.* We are to pray that bootleggers may give up their criminal traffic. We should pray that men will not get moonshine from them. Then we should put the bootleggers in the penitentiary, and they will not debauch our youth.—*Rev. A. W. Lewis.*

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THE SPIRIT OF JOHN HUSS

Sherwood Eddy brings home good news from Czecho-slovakia of a great Protestant uprising. Five hundred years after John Huss was martyred in Bohemia his spirit has swayed the multitudes because his spirit was the Spirit of Christ. In five months of 1920 two hundred thousand (200,000) began to follow Christ, worshipping in the vernacular, and reading the Bible in their own tongue. This gives the liberty of the children of God, for Christlike service to men.—*Rev. A. W. Lewis.*

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GETTING EVEN

To get even with one who has wronged us is to get down as low as he is. The more outrageous his injustice, the lower we shall have to go if we insist upon getting even with him. So "Getting even" always leaves us worse off than we were before. If ever one man was unfairly treated by another, it was David, at the hands of jealous, unworthy, infuriated Saul. But when David's chance to get even came, he preferred to stay on the heights. To "revenge" ourselves is to return the sort of thing that was given to us. It is as though, having been cheated by counterfeit money, we wait for an opportunity to pass some of the counterfeit back to the cheat. No matter what we have suffered, we cannot afford to do that. For then we have been injured twice; and the second injury is far worse than the first. There is a better way of getting even with one who, in order to harm us, has descended to a low level. It is to stay above him in God's company, and by love to bring him up to that level.—*S. S. Times.*

LIGHT—MORE LIGHT

There is no business, there is no place of amusement in the United States which could avoid bankruptcy within twelve months if it were lighted as is the average church. During the past few years we have visited many churches in the East and West, and if there is a single one that is properly lighted upon the outside, we have not seen it and have seen few properly lighted upon the inside.

As we have endeavored to find our churches in various cities after nightfall, we have thought of the early Christians in Rome during the days of persecution as they stealthily walked through the dark night, knowing just where the Christians would congregate, and suddenly disappeared from the highway into a secret passage, known only to the initiated. We have been sure that no one would be able to find the average modern place of worship after nightfall who had not previously been thoroughly instructed.

How long are the churches to exercise this kind of foolish economy? Our churches should be as conspicuous at night when services are held as are the places of amusement. Let there be more light and there will be more people enter our house of worship to pray—*California Christian Advocate.*

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THE BIBLE AS AN IMMORAL BOOK

It is a curious thing to note that in the Republic of Columbia, the colporters of the Bible Society have been arrested recently for circulating an immoral book! The Roman Catholic authorities have wished to stop Protestant propaganda and, with no other means at hand to accomplish this end, they have invoked the only law which could serve their purpose. The case of the colporters has been appealed to the procurator-general, and he has seen the absurdity of holding the Bible to be an immoral book and has declared that the law against immoral books does not apply to the Bible. This is some indication, however, of the low level of intelligence in South American countries. The only foundation for enduring republics in South America is a popular understanding of the democracy set forth in the New Testament.—*Christian Century.*

THE LAUGH CURE

Laughter induces a mental exhiliration.

The habit of frequent and hearty laughter will not only save you many a doctor's bill but will also save you years of your life.

There is good philosophy as well as good health in the maxim, "Laugh and grow fat."

Laughter is a foe to pain and disease, and a cure for the "blues," melancholy and worry.

Laughter is contagious. Be cheerful, and you make everybody around you happy, harmonious and healthful.

Laughter and good cheer make love of life, and love of life is half of health.

Use laughter as a table sauce; it sets the organs to dancing, and thus stimulates the digestive processes.

Laughter keeps the heart and face young and enhances physical beauty.

Laughter is nature's device for exercising the internal organs and giving us pleasure at the same time.

It sends the blood bounding through the body, increases the respiration, and gives warmth and glow to the whole system.

It expands the chest and forces the poisoned air from the least used lung cell.

Perfect health, which may be destroyed by a piece of bad news, by grief or anxiety, is often restored by a good hearty laugh.

A jolly physician is often better than all his pills.—*Success.*

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THE POWER OF THE SPIRIT

Peter denied his Lord; but he did not do it again, and that was the power of the Holy Spirit. Thomas doubted his Lord, but he did not do it again, and that was the power of the Spirit. Phillip could not trust his Lord where he could not trace Him, but he became freed from his fears, and that was the power of the Spirit. Nicodemus was a learned ruler of the Jews, but he humbly received Christ, and that was the power of the Spirit. Any Christian is entitled to receive the Holy Spirit, and to become the subject of His saving power. To any willing soul, God says: A new heart will I give you, and cause you to walk in my stitutes. Do any not walk in God's ways? It is because they have not the power of the Spirit of God. Do any not manifest the love of God? It is because they have not the Spirit of Christ. Do any carelessly fail of holy example? It is because they have not the constraining power of the Holy Spirit.—*Rev. Arthur S. Burrows.*

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THE POWER OF LOVE

For nothing is grievous or burdensome to him who loves. They are not grievous, because love makes them light; they are not burdensome, because Christ gives strength to bear them. Wings are no weight to the bird, which they lift up in the air until it is lost in the sky above us, and we see it no more, and hear only its note of thanks. God's commands are no weight to the soul which, through his Spirit, he upbears to himself; nay, rather, the soul, through them, the more soars aloft and loses itself in the love of God. "The commandments of God are not grievous," because we have a power implanted in us mightier than all which would dispute the sway of God's commandments and God's love, a power which would lift us above all hindrances, carry us over all temptations, impel our listlessness, sweep with it whatever opposes it, even the dullness or sluggishness of our own wills.—*Edward B. Pusey, D.D.*

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STRANGE BIBLE FACTS

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1,853 times.

The word "Jehovah" 6,855 times.

The word "reverend" but once, and that in the ninth verse of the 111th Psalm.

The eighth verse of the ninety-seventh Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse, eleventh chapter of St. John is the shortest.

In the 107th Psalm four verses are alike—the eighth, fifteenth, twenty-first and thirty-first.

Each verse of the 136th Psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isiah and nineteenth chapter of Second Kings are alike.

The word "girl" occurs but once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible 3,538,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and sixty-six books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the twenty-third Psalm.

The four most inspiring promises are John xiv. 2; vi. 37; Matt. xi. 28, and Psa. xxxvii. 4.

The first verse of the fiftieth chapter of Isaiah is the one for the new convert.

All who flatter themselves with vain boastings should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending.

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ONLY IN CHRIST

Though all the earth were covered with helpers and lovers of my soul, "as the sand by the seashore innumerable," and all the heavens were sown with faces of angels who cared for me and succored me, thick as the stars in the milky way—all could not do for me what I need. Yea, though all these were gathered into one mighty and loving creature, even he were no sufficient stay for one soul of man. We want more than creature help. We need the whole fulness of the Godhead to draw from. It is all there in Christ, for each of us. Whosoever will, let him draw freely. Why should we leave the fountain of living waters to hew out for ourselves with infinite pains, broken cisterns that can hold no water? All we need is in Christ. Let us lift our eyes from the low earth and all creatures, and behold "no man any more," as Lord and Helper, "save Jesus only," "that we may be filled with all the fullness of God."—*Alexander Maclaren, D.D.*

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LIVING STONES IN A LIVING TEMPLE

Slowly throughout all the universe that temple of God is being built. Wherever in any world a soul by free-willed obedience catches the fire of God's likeness, it is set into the growing walls, a livin stone. When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God, and so give Him the chance to give himself to you, a living stone, is taken up and set into that living wall.

Wherever souls are being tried and ripened in whatever commonplace and homely ways, there God is hewing out the pillars for his temple. Oh, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills.—*Phillips Brooks.*

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If you do not remedy the evils which produce criminals, the vigorous execution of the law in punishing criminals, as experience is proving, will be pretty much in vain. Put the grace of God in the heart, and the deed is done. Regard for the Law of God will carry with it regard for the laws of the land. An Evangelist is worth more, civilly, than a big squad of sheriffs and policemen. Let civil authorities take notice.

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There is always this danger in ritual, that the form may be taken as a substitute for the substance. When the ritual precedes experience, the danger is that the ritual will be considered a substitute for the experience. There is nothing in ritual to change character, for it is a mere act of the body.—*O. P. Gifford.*

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D., HAY SPRINGS, NEBRASKA.

March is named after Martius, or Mars, the God of War; and it is noted in some latitudes and climates as a time of fierce conflict in the atmosphere. In every land it ought to be warlike in the most intense fashion, a war to the death, against all forms of evil and disloyalty to Christ. "God is marching on." Let us follow on the quick step.

"Terah Died in Haran."

GENESIS 11:27-32.

"Terah had no business to die in Haran." This may be doing him an injustice, but I do not think he will care: It is good exegesis. He should have gone right on to the Promised Land, but he loitered in Haran till he died. This is at least true of many a quitter.

It was better to go to Haran than to stay in Ur. "Well begun is half done," if we persevere. He had done the hardest part to leave the old home and known conditions. The Puritans went to Holland, but they did not stay there till they died. The Church of Christ is commissioned to go to the ends of the earth; and so far it has only got to Haran. Many a boy and girl has got as far as graduating from a high school; and they stop there at their Haran. Even if they do not attend college, they can go on learning and training themselves. Some choose a vocation, and then they stop half way, when they might go on to greater success. Vilhjalmur Stefansson, of Manitoba, worked his way through college, waiting on tables and doing other things; and through to Harvard. He is one of the world's greatest explorers. James Oliver Curwood trapped in the Michigan woods and worked on a newspaper to put himself through Michigan University, and he is one of the leading writers of the age, putting the halo of romance about the Canadian West.

The parable of Terah illustrates human character. Some good souls join a church and stop at that. They die with mediocre life, or less, whereas they might go on to heroism. Some call the advance the "second blessing;" others, consecration. Daniel was no quitter. Abram was a sticker and an adventurer. The death of his Father did not discourage him. Instead of whining and sitting still, he took up his Father's work, and carried it on to completion. So with us the death of loved ones is a challenge to us. When Abraham Lincoln was killed it was a challenge to all true Americans to help set the negroes free from ignorance and train them for leadership. In our habits it is well to get to Haran, but it is better to go on to the Promised Land.

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"Where Hast Thou Gleaned Today?"

RUTH 2:17-23.

Ruth was the great-grandmother of David, and an ancestress of Jesus. The story of her life is full of beauty and inspiration, as it is of romance. The gleaning is a touch of Nature true to Palestine. There is a meaning for our land and our times.

Gleaning was gathering up the fragments that nothing be lost. In American harvest fields enough is wasted to feed starving thousands. But who is to glean? Only the birds. In American life enough is wasted to keep millions in Asia and Europe alive. But who will glean? Where are our Ruths? Ruth was willing to work in order to get enough to eat. It is stated that two-fifths of the ministers of the gospel in U. S. A. are doing other work in order to make a living. Some are working extra.

The gleaning of Ruth was in addition to the regular work of Boaz. Almost every one can do something besides their regular work in order to bless others, without pay. This is often the most precious thing in life. The "one thing more" gratuitously done means much to the recipient. We work for men and get our pay; and we glean for Christ with a higher reward. At night ask yourself, "Where hast thou gleaned today?"

The little things count. Ruth gathered

a bushel of barley, for Boaz told his workers to drop aplenty for Ruth; and Jesus provides well for His gleaners. Sunday gives more time for gleaning.

The church has only a few paid workers, who give their whole time to this job; but the great majority help by gleaning, and the paid workers continually do "the one thing more." The woman of Samaria was carrying water and doing housework, but she gleaned well for Christ the day He sat on the curbstone of the well. As we do our work for a living, let us always be on the lookout for an opportunity to help someone somehow. Christ is depending upon us all to glean for Him.

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"Walk by the Spirit"

GALATIANS 5:25; 6:5.

Our religion is spiritual. Indeed the very atmosphere of all true human life is spiritual. God is a spirit and He has made man with a spirit like to His Own. We must be like Him not only in worship but in work. "If we live by the Spirit, by the Spirit let us also walk."

Many Christians are ignorant about the Spirit. Some stress baptism more than the Spirit, but the water of the ocean cannot wash away one spot of sin. It is recommended by Jesus because it is symbolic. The vital thing is the Spirit of God in us. This alone makes us Christians. Paul found disciples at Ephesus who did not know whether there was any Holy Spirit. (Acts 19:2). Still worse, some that know, yet do not *live* by the Spirit. Some American citizens make a great noise on July Fourth; but they do not daily live true patriotism. Some shout loudly for the Church of their choice, but they do not live by the Spirit. "If any man has not the spirit of Christ he is none of His."

Walking by the Spirit is not mystical and vague, but eminently practical. It is against the emotionalism that sings I want to be an angel, while it does the work of the devil. It means weaving the spirit of Christ into our life, growing the love and truth of Christ into the bloom of kindness. It is not heaven in perspective, but Heaven reproduced on earth, in the present life. To excel in this we must let the spirit of Christ be "all in all." Some Christians are just alive, suspended animation, like a branch just holding on to the tree by a strip of bark. "If ye *abide* in me, ye shall bear much fruit." Then we become spiritually minded. Many think as animals, only of material things. They are like the blind, unconscious of color, the ignorant thinking books a mystery. We become spiritually hearted, with affections set on eternal things, which are above all things earthly. We become spiritually handed, going about doing good. Let us not look back to the meaner things of the senses. "Remember Lot's wife." Let the Spirit guide and energize life.

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God's Power to Save the World

JOHN 12:20-36.

Man often wonders why God does not bring all at once into His Kingdom, and Jesus said, "All power is given unto me in heaven and on earth." Why does He not use it? Let us look into the problem.

God has infinite power outside of us. He could force us anywhere or destroy us, but He will never force our will. A bad man forced to be good is still as bad and rotten in heart. If God forced us to do right and pushed us into heaven, the atmosphere would smother us and we would contaminate the air of the blessed. The same truth applies to social reconstruction. Goodness cannot possibly be forced upon an unwilling crowd, an unwilling social company.

God has absolute authority, and has a right to command; but He has given us free will, an awful prerogative with its accompanying responsibility. Thus His power to save us depends upon our willingness to accept His help, our desire to obtain the kind of life He has to give. Thus the heathen peoples have a wrong idea of God, thinking Him cruel and revengeful; but we know that He is love. By this love He draws us to Himself, and wins us to goodness. The sun draws up the water, and the earth draws to itself. This does not destroy our liberty, but enlists free souls. Only in this way can God's Kingdom come. He is not to blame when men set their wills against His will. He manifested His love in Jesus Christ; and through the life and the death of Jesus he pulled hard at the hearts and wills of mankind. Now he draws by us, when we live the Christlike spirit, when we truly incarnate His love.

This is the main motive for missions, home and foreign. God provides the power and we are to apply it to human souls. As far as possible He draws all men, as the sun and the moon draw every drop in the oceans; hence the tides.

God gives the soil and the rain and the sun; but man is expected to till the land and sow the seed. The site of Los Angeles was a desert; but man has made it a paradise, with over half a million people. The earth is capable of such a transformation, becoming the Kingdom of God; but we have our part to do, bringing God's love into personal touch with other souls. Millions are being transformed. The time is coming when "Every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Library Table

Child Psychology and Religious Pedagogy and Some Liberal Books in this Field

BY HAROLD PAUL SLOAN, D.D., BRIDGETON, NEW JERSEY.

A MODERN science that is intimately associated with Christian doctrine is that of Child Psychology and Religious Pedagogy. Doubtless there are here two distinct fields, but in practical fact they stand as one, and we will consider them so. A great many books written in this field are openly hostile to the Christian faith as historically understood. Among these would be classed such a work as that of Professor George Albert Coe, of Union Theological Seminary, the book entitled, "Education in Religion and Morals." Others are not so bald in their departures from Historic Christianity, they do depart from it, but they do not stress their differences. Among those which would fall in this classification would be such works as, "The Pupil and the Teacher," by Professor Luther Weigle, of Yale; "The Graded Sunday School in Principle and Practice," by Dr. H. H. Meyer, the editor of the Sunday School literature of the Methodist Episcopal Church, and "How to Teach Religion," by Professor George Betts, of Northwestern University.

Any one familiar with this field of literature will certainly recognize that these writers have contributed a great deal of valuable information to the sum of Christian knowledge. They have set before the Church the child mind and heart; with some serious mistakes, we think; but notwithstanding these their contribution in this matter has been large and important. They have also analyzed and systematized the various methods of approaching him, and of making impressions upon him. All of these volumes are rich with many useful suggestions, and for these the Church has a cordial welcome and warm gratitude.

But these commendable features, that will be generally appreciated by all religious workers, cannot make the Church close its eyes to the fact that the books in this field of science are quite commonly divergent. Many of these authors do not recognize the fact of a racial fall and the resulting universal depravity of the human heart, nor do they seek to lead the youth of the Church to recognize this fact and to turn in self-abandoning faith to Christ as their all sufficient Saviour. They have a different conception both of the natural heart and of its salvation. For them the natural heart is not morally abnormal, needing supernatural grace and regeneration; its is simply uneducated, and in danger from certain animal instincts that the evolution of the race has not yet outgrown. Occasionally we come upon a prophecy that education and eugenics will ultimately enable us to outgrow these dangerous tendencies and greatly simplify the work of producing Christian character by education.

We cannot forbear pointing out, even this early in our brief study of this field of thought, how superficial their position is. Jesus' words to Nicodemus

should have protected them from their mistake, for he long ago pointed out that human nature was so spiritually abnormal that it could only come to the point of view of the Kingdom of God by a spiritual re-birth. And he grounded this abnormality not in acquired bad habits, but in the spiritual inadequacy of natural life. He said: "That which is born of the flesh is flesh." If it should be pointed out that this opinion of Jesus is not scientific, our reply is simply that science has no opinion with respect to this matter, and that there is no one with intellectual penetration enough to appreciate scientific data who would attempt scientifically to disprove Jesus' position. There is an important distinction here that must be clearly grasped. It is the distinction between science and the personal beliefs of certain scientists. In its own field science has absolute and final authority. When a proposition is verified by observed facts, and it is apparent that the explanation offered is the only reasonable explanation of the facts, there is an end of the matter. Precious as Christian beliefs are they could not be held against real scientific certainty. But in two thousand years of faith no single fundamental item of Christian belief has ever been disproved by science, and we do not need to begin to tremble now. There is great need for clear thinking just at this point. We need to distinguish between the established conclusions of science and the personal beliefs of scientists. When it comes to beliefs the soul has its own criteria. And one would not hesitate to differ with many scientists in the name of these spiritual criteria, for the Christian centuries have shown that the beliefs of the soul are more reliable than those of the intellect.

But the issues involved in the discussion of this field of thought, and of the books which we have chosen to represent it, are so central, so supremely important to the preservation of Historic Christianity that we want before turning our attention to the new positions to freshen our grasp upon the original New Testament deposit.

The fundamental Biblical fact, from the point of view of salvation and life, is the fall of man and the resulting condition of race wide depravity. The whole redemptive program is provided to meet this root condition. Christ was incarnated into a race that had become morally and spiritually abnormal through an original act of sin that occurred back at the beginning of human history. His incarnation was not a stage in the upward movement of evolution, but a great supernatural provision to meet a spiritual crisis downward, a fall. And his cross also stands in the same relationship. It is God's amazing provision to meet the awful fact of racial guilt. Having died he also rose again and lives in the race to be the fount of new life to whomsoever will. And salvation consists in a vital union with this divine and human, crucified and risen Christ. It is entered into by humble self abandoning faith in the Atonement of Christ as the answer to all guilt, and in his omnipotence as the answer to all impotence either of natural sin or of acquired habit. St. Paul splendidly phrases this union in the words, "Christ in you the hope of glory."

In this divine program of salvation the human part is, above everything else, to exercise and to maintain the attitude of faith toward Christ as at once justifier and regenerator. The sinner's first experience waits upon his exercising of such faith. His abiding experience is ever conditioned upon his continuing to exercise it. And the inner richness of his experience in Christ will be in proportion to the richness of this faith in its personal committment and ethical quality.

Thus faith may be ethically superficial. It may look upon forgiveness as a matter-of-course and trust, what it believes to be, a certain amiable fatherliness in God. Such a faith, manifestly, falls far short of full Christian faith, yet God can do something for a soul in response to such a faith, though he cannot do all his great renewing and sanctifying work. He can only do this for a soul when it has entered into fellowship with the awful reaches of God's redeeming ethical love in the cross of Jesus.

The genius of sin is not animal tendencies, but a certain deep seated intoxication of self. The natural heart of man is proud, self glorious, self absorbed.

Doubtless training can do much to refine us and to teach us how to govern our animal natures, but the cure of man's spiritual depravity, of his self-intoxication, of his self-absorption, of his eagerness for self in freedom, in glory, in independence,—the cure of this can only be wrought by the supernatural salvation of God. There is a fine passage in John Wesley's sermon on, "Justification by Faith." He is trying to answer why God has made justifying faith the condition of man's salvation, and he says:

> "One reason, however, we may humbly conceive, of God's fixing this condition of justification was to hide pride from man. Pride had already destroyed the very angels of God, had cast down a third part of the stars of heaven. It was likewise in great measure owing to this, when the tempter said, 'Ye shall be as gods,' that Adam fell from his steadfastness, and brought sin and death into the world. It was therefore an instance of wisdom worthy of God, to appoint such a condition of reconciliation for him and all his posterity, as might effectually humble, might abase them to the dust. And such is faith. It is peculiarly fitted for this end: for he that cometh unto God by this faith, must fix his eyes singly on his own wickedness, on his guilt and helplessness, without having the least regard to any supposed good in himself, to any virtue or righteousness whatsoever. He must come as a mere sinner, inwardly and outwardly, self destroyed and self condemned, bringing nothing to God but ungodliness only, pleading nothing of his own but sin and misery. Thus it is, and thus alone, when his mouth is stopped, and he stands utterly guilty before God, that he can look upon Jesus as the sole and whole propitiation for his sins. Thus only can he be 'found in him,' and receive the righteousness which is of God by faith. (The last page in the fifth of John Wesley's standard sermons.)

Wesley shows here a deep understanding of sinful nature. He knew coarse sins and he knew that coarseness was but incidental. He knew that the genius of sin was deeper. He knew that sin was in its essense a thing of the spirit, not of the animal appetites. How profoundly, too, he has penetrated and laid bare the inner philosophy of salvation. God is not struggling with bad habits, and coarse vices, but with a deep spiritual self intoxication, a self obsession, a pride that makes social life constantly difficult and almost impossible. And so he humbles man, he shows him his deep inward ruin, until his sense of guilt and shame presses him upon his face, and all his glory of self is drained out of him. Then humbled he exalts him.

But to return to Wesley's conception of Christian faith as he uses it in this passage. One can analyze it in three great attitudes. First, there is a surrendering to the truth of one's sense of sin and guilt and shame. Second, there is a deep moral eagerness that is broadened into a great personal surrender to Christ as Master and Lord. And third there is a wonderful self-entrusting to him. His propitiation to meet our guilt. His all sufficiency to meet our every need. And to this self-abandoning, self-yielding, self-entrusting faith Christ responds. There is a supernatural work, and the believer knows that he has passed from death into life. This is justification by faith.

Under wise Christian instruction entrance into this experience will generally be, we believe, crisial in form. But we are not insisting upon the crisis. What we are insisting upon is that every soul be brought to recognize its deep moral need, and to be led on to exercise faith in Christ in the full New Testament sense analyzed above. Again we affirm that to every measure and quality of faith God will respond in some gracious work; but God can only perform his full rich redeeming and sanctifying work in response to that whole rich Christian faith which appropriates Christ as at once justifier and regenerator.

Now suppose we drop the idea of "saving faith" altogether, and substitute for it a mere surrender of the will to Christ, and a consecration of self to work with him for one's fellow men,—is this latter idea the full equivalent of the former? Manifestly it is not. In the first place there is no emptying out of pride, and of a man's whole glory of self. In the second place there is no wondrous uniting to Christ, no such union with him as could express itself in any of St. Paul's great mystical phrases. In the third place there is no ethically satisfying handling of the question of guilt. Such a self-dedication to Christ's Kingdom is a worthy act, a noble act, but as compared with Christian saving faith it is in every way superficial. Bring it to the test of a guilty sinner's heart upon his

death bed, and its utter inadequacy becomes immediately apparent. It is the glory of Christ's gospel that it is fitted to man's lost condition. No matter the past, no matter any past, no matter any past guilt or present impotency,—Christ is sufficient. Wesley phrased it nobly at his dying when he said: Nothing that I have done will bear looking at, this is my only hope,

> "I the chief of sinners am,
> But Jesus died for me."

And he who would possess such an all-sufficiency in Christ cannot have any measure of self-sufficiency. He who would have such an all-confidence toward Christ cannot have any measure of self confidence. He must be able to carry out with St. Paul, that everything of self attainment he reckons as refuse and dung, and cherishes only one passion, to be in Christ. The centre of his whole being must swing from self to Christ. Christ must more than master his will, he must fill his whole being. Self glory must be gone until Christ alone is Glory. Self-sufficiency must be gone, and Christ must be unto him wisdom, righteousness, sanctification and redemption. Christ must fill his love until his day by day experience is, the love of Christ constraineth me. Christ must possess him until neither his own conscience nor the everlasting Throne of God's righteousness can sense a separation between, and Christ, and he in Christ stands justified complete.

This, in rapid outline, is the Christian Gospel, and has been the Christian Gospel through two thousand years. This is the Gospel that is defined in the great Church formularies and expressed in its hymns; but these ideas are totally wanting in many of the books written in the field of thought we are discussing. They have no such sense of race-wide depravity, no such sense of a great complete salvation, no such idea of justifying faith or purpose of leading hearts into it. Instead of these things Christian character is to be manufactured by training instincts, inculcating good habits, implanting noble principles. And hearts are to be led at last to nothing more than a great volitional affirmation that they will live by these rules and in these ways, and that they will dedicate their lives in service to their fellow men. Prayer for God's assistance in doing these things comes in, certainly; but Buddhists, Mohammedans, Jews, Unitarians do the same. A little prayer, or even prayer in Jesus' name cannot transform mere self-poised ethical theism into the Christian Gospel. Ethical theism is man working out his own salvation with such assistance as he can find. The Gospel is man's self despairing and self-abandoning trusting of his whole being to Christ to be justified, regenerated, sanctified and glorified. And at last when the work is done in the midst of the Crystal movement, before the great white Throne he stands and cries with humble but enraptured heart: "Thine is the Kingdom, the Power, and the Glory unto all ages. Amen.

We turn to the books themselves.

In beginning now an examination somewhat in detail of some of the literature in this field we will make a start with Dr. H. H. Meyer's well known work, "The Graded Sunday School in Principle and Practice." This book has the usual values and shortcomings of the productions of the cultural school. It reduces Christianity to a mere system of religious ethics in which Christ is stood simply as the great teacher and exemplar. Of course Dr. Meyer recognizes the Deity of Christ, but this is not the question. Deity in Christ is for the Christian system the foundation for a great faith in his justifying and regenerating work. But these ideas are not made use of in Dr. Meyer's volume. Nor can it be argued that there is no reason why they should appear in an educational work, for Dr. Meyer's book, educational though it be, is seeking to make people Christians, and in the New Testament sense there is no such thing as a Christian who is not justified by faith, personally exercised, in the redemption of Christ. If a book can set forth a plan whereby people can be made Christians without leading them through the consciousness of guilty need, and into the attitude of justifying faith, then we must affirm that Christianity is no longer what it was for Jesus and his apostles. This religion is not the Christianity that has been preached through

two thousand years of history. It is a new Christianity that departs from that which is historically familiar far more than Rome at her worst ever departed from it.

On page 50 the author says:

"It remains here only to emphasize the fact that noble and Christlike character, normally, is the product of growth and training rather than of sudden revolution; that the work of religious education is one of preservation and guidance rather than of rescue."

Here in one sentence the author cuts loose from the most fundamental truth of Historic Christianity, that of man's fall and present race depravity. The work of religious education, however much of development and training it may include, must be training to lead hearts to a recognition of their guilt and need, and to an entrusting of themselves to Christ as their sufficient and supernatural Saviour. To omit this, or to loose it out of emphasis is to surrender real Christianity.

On this same page, the fiftieth, Dr. Meyer distinguishes between the moral man and the Christian saint. He says:

"The moral man is the man who possesses high standards of personal, social, and civic life, and who does not deviate from his standards. A saint is a man who in addition to high standards has a noble religious faith by which he tests these standards and controls his life."

Is Christianity then nothing but ethical standards plus a religious motive? Did St. Paul so express it in the New Testament? In Philippians, where he contrasts the moral man and the Christian saint there is a universe between the two ideas. He says the things that he had once counted gain, as a moral man, he now, as a Christian saint, reckons as refuse and dung that he might know Christ. Paul and Dr. Meyer evidently differ widely in their views as to what are the differences between the moral man and the Christian saint.

On page 16 the author refers the student to Kirkpatrick's "Fundamentals of Child Study," and to Coe's "Spiritual Life." Yet Kirkpatrick is a Darwinian, who regards depravity as nothing but the traits of animal life not yet left behind in the evolutionary progress of the race. Of course this view is morally superficial, and scientifically without foundation; but from the Christian point of view it is revolutionary.

On page 41 Christ is appreciated as the supreme ideal of life. Noble lives and characters are to be presented to the child mind as a background for the "crystal life and character of Jesus, and a setting for the personal ideal of perfect love and service." We have no criticism of this, except to say that it is pitifully inadequate. The same idea is developed again on pages 43-44, where the Bible is appreciated and the supreme worth of the teachings of Jesus, both in respect to his words, his work and his life, is pointed out. And again, we have no criticism, save that it is inadequate, and that we nowhere find anything larger in the book; we nowhere find the great redemptive truths that are central in Christianity.

On page 51 the author describes mature Christian character, and there is no slightest hint of St. Paul's sublime mysticism; Christ in us to will and to do of his own good pleasure. There is nothing but a collection of firmly established habits of thought and principles of action.

The second volume that we will glance at is, "The Pupil and the Teacher," by Professor Luther Weigle. It develops the same incomplete ideas. The goal of religious training is stated on page 195. It is "accept the love of God as revealed in Jesus, and to live as God's child." Before this decision the work of the teacher is to prepare the child to make it, and afterward to help him to carry it out. But in Christian consciousness the love of God achieved forgiveness through the redeeming sacrifice of Jesus, and the initiatory Christian act is one of self-abandoning faith in this justifying and regenerating sufficiency. The two ideas are not equivalents. The one is self-poised, the other is self-abandoning. The one is ethically self complaisant, it accepts love and tries to do its best for love. The other

is ethically tremendous, it moves through self-guilt, self-humiliation, self- abandonment out into Christ's all-ness. There is no need of further quotations, this is the defect of the book. All that it says and teaches truly and well falls short, because the author does not aim at the full Christian goal. We want a little later to speak more definitely a word of appreciation of much that is splendid in these books, but before doing this we pass on to see the same defect in Dr. Betts' book, "How to Teach Religion."

Professor Betts describes the movement and goal of religious training as he understands it in several places in his volume, but it is very clearly put on pages 84 and 85. We will quote rather extensively to get the whole spirit and movement of his thought.

> "*The Evolution of Spiritual Responsiveness.* The realization of this new spiritual consciousness in the child's life may not involve any special nor abrupt upheaval. If the child is wisely led, and if he develops normally in his religion, it almost certainly will not. Countless thousands of those who are living lives very full of spiritual values have come into the rich consciousness of divine relationship so gradually that the separate steps cannot be distinguished. 'First the blade, then the ear, and then the full grain in the ear,' is the natural law of spiritual growth."
>
> "The bearing of this truth upon our teaching is that we must seek for the unfolding of the child's spiritual nature and for the turning of his thought and affections toward God from the first. We must not point to some distant day ahead when the child will 'accept Jesus' or become 'a child of God.' We must ourselves think of the child, and lead the child to think of himself, as a member of God's family."
>
> "This does not mean that the child as he grows from childhood into youth and adulthood, will not need to make a personal and definite decision to give God and the Christ first place in his life; he will need to do this not once but many times. It only means that from his earliest years the child is to be made to feel that he belongs to God, and should turn to him as Father and Friend. Day by day and week by week the child should be growing more vitally conscious of God's place in his life, and more responsive to this relationship. Only by this steady and continuous process of growth will the spiritual nature take on the depth and quality which the Christian ideal sets for its attainment."

There are many things that we need to remember in reading this. First, there is no conception of God here that is not just as complete in the twenty-third Psalm. The author of that Psalm, centuries before Christ came had just as much faith in God as his Father and Friend as it is possible to express. If then the attitude described here as the goal of training is really complete, if it is the Christian goal, then the cross of Christ is a useless sacrifice. Second, no one who understands Historic Christianity ever described the initiatory act of Christian life as a decision to put God and the Christ first. There is no possibility of confusing this sentence with Justification by faith alone. Third, this position utterly fails to appreciate the deep spiritual nature of sin. It evidently assumes that sin is largely a matter of coarse habits.

But again, that we are having Christianity reduced to mere ethical theism, in which Christ stands simply as the great teacher and exemplar, comes out even more definitely in the author's Ten Purposes,—one wonders if ten is reminiscent of God's Ten Commandments? But here are the author's ten:

I will respect and care for my body.
I will keep good natured, cheerful and responsive.
I will be honest and speak the truth.
I will be obedient to the rules of my home and school and to the laws of my country.
I will be courteous and kind.
I will show courage and self control.
I will be dependable and do my duty.
I will love and enjoy nature.
I will take pride in work and thrift.
I will each day turn to my Heavenly Father for help, strength and forgiveness.

Two or three questions come to our minds. Paul asks, "Where then is glorying?" It is excluded; by what manner of law, or works? Not of faith; but

our author makes use of pride as a productive motive. How utterly impossible it would be to apply this motive in Jesus' life? Pride springs out of the desire for self-exaltation, for superiority. The author makes a child say: "If I can stand at the head of my class, I will, but only when I have earned the right by honest effort." Certainly the honest effort idea is fine, but it cannot blind the discerning ethical sense from realizing that the desire for superiority lies within it, and that this is the very inner principle of sin. St. Paul blushed to say that he had labored more than all the apostles because Christian experience meant to him a self lost to glory and exaltation. "God forbid that I should glory save in the cross of Christ my Lord," was his life's one transfiguring joy. If it should be replied that rivalry is the spice of life we make no other objection than to say, certainly, but life is so deeply wrong that Jesus said men must be born again before they can so much as see the Kingdom of God. But this is certain that there will be no rivalry, no smallest desire for superiority in Heaven, either honest or dishonest. The one motive of Heaven, or the Kingdom, whether in this world or in the next, is an all filling sense of love and duty,—"the love of Christ constraineth me." But we do not want to stress this criticism of the author, it is simply a passing illustration of how the new educational goal comes short of the great Christian realities all along the line.

Another question that comes to us, is, does the author purposely substitute "I will," for "Thou shalt?" Is he timid of a divine authority? Jesus said his meat was to do the Father's will. True Christianity has no sensitiveness at this point. St. Paul called himself the slave of God and of Jesus. Of course there is something going around about our democratic times being resentful of the Absolute God,—but then he is absolute just the same, and one of the secrets of salvation is that we come in Regeneration to love this all-mastering will we once so resented and hated. "I love to be controlled," runs a line of one of our greatest hymns. Would it be unfair to suggest that this very sensitiveness of the modern man to God's absolute authority is a striking manifestation of the deep spiritual depravity he so stoutly denies?

Then in conclusion we notice the omission of any relationship to Christ as Redeemer and Saviour. Instead we turn to the heavenly Father for forgiveness and help. Yes, and the Psalmist did the same with full assurance long before Christ came. But Christian faith has ever seen in this confidence of the Old Testament saints something partial that looked forward to Christ, to be realized and completed in Him. St. Paul says that all forgiveness before the finished work on the cross looked forward to it. That God forgave then with a view to his self-expression in it later. Shall we, then, who live in this dispensation in which Christ has finished his mighty ethical achievement, ignore it and return to the twilight of the prophets earlier confidence? Is it Christian ever to think of forgiveness apart from an ethical appreciation of Christ's sacrifice? Is not this what Paul meant when he wrote, "God forbid that I should glory save in the cross of Christ my Lord?" It is a serious criticism of these books that they not only think of forgiveness apart from the cross, but that they always think of it so.

One final criticism of a very incidental character. It is outside the field of the author's book, and we notice the matter only in passing. He says on page 112,

> "The earlier Christians had, of course, only the Scriptures of the Old Testament. It was nearly four hundred years after Christ had lived on earth before we had a list of the New Testament books such as our Bible now contains. In the middle of the second century only about half of the present New Testament was in use as a part of the Scriptures."

We simply express the judgment that the author's statement is very misleading, and in part incorrect.

And now we want to express again, and more definitely, the conviction that there is very much of abiding worth in these books. There is no doubt that education can do large things for the child. It is possible to keep the child free from coarse sins. It is possible to protect him from the allurement of sin's gaudy show. It is possible to put into his life good and useful habits and to develop his moral

and natural powers, just as our authors teach. But all of this is below the level of a real Christian goal. And the Christian Church is waiting for that master of the scientific facts of modern psychology, who, steadily holding to the Christian truths of the fall, depravity, and redemption will relate the modern scientific advance to abiding Christian truth. Most of the books in this field, that we have seen, are corrupted with the present day naturalistic and Darwinian bias. Instead of holding to the great Christian verities, and relating the experimental facts of science to them, Christian verities are surrrendered in the name of unproved, unprovable, and superficial theories. The ethical goals of modern psychologists are, as compared with Historic Christianity, sadly superficial. Jesus, St. Paul and the great Christian theologians who have drunk at the fountains of New Testament truth move in thought altitudes that many of these modern writers have not even glimpsed from the distance. Their point of view is ethically superficial. Their goals are located in the Old Testament rather than in the New. They are offering to the Church mere ethical Theism in which Christ stands not as justifier and regenerator, but simply as the supreme teacher and exemplar. It is one of the tragedies of our times that so many young lives are being deceived by this inadequate program. As a working pastor we often hear this testimony, "I never was converted. I have always been a Christian." And then, later, after they have been led into an experience, this, "I never knew what it was to be a Christian until now." Would we, therefore, assume that all who do not know when they were converted never have been? By no means. Not every one has analytical powers enough to analyze his own experience. Not every temperament is self-introspective enough to observe his own experience. We would conclude simply this, that it is time we stopped setting up human inductions as a basis for contradicting God's word. He said, "ye must be born again," and "that which is born of the flesh is only flesh." Doubtless experiences in Christ are as different as leaves on a maple tree, no two of which will be identical. And yet there will always be the great characteristics: The sense of sin and guilt, leading us to a complete self-abandonment. The act of justifying faith in which we swing all our confidence from self to Christ. The incoming of His Spirit giving to us the inner assurance that we are accepted in the Beloved.

As we said long ago, to every measure and quality of faith Christ makes some response. But he can only do his full justifying, regenerating and sanctifying work in relation to fully Christian faith. If a person's faith Christward is a gradually enlarging and deepening thing their experience will naturally be likewise gradually enlarged. But if they are ever to come to rich, abounding, supernatural, confident, sonship in Christ they must come swiftly or gradually to such a deep recognition of their own sin, guilt and ruin as will cry out,

"Rock of Ages, cleft for me,
Let me hide myself in thee."

Rev. Bud Robinson's Experience

THE Pentecostal Publishing Co. of Louisville, Ky., have issued a pamphlet of unusual interest, telling the hopital experience of Rev. Bud Robinson. In his sixtieth year he stepped from in front of an automobile onto a car track, only to find a car close to him, from which he leaped to the next track, to be hit by a speeding automobile just beyond. When they picked him up, he was about as much of a wreck as a man could be and live; but he did live, and, what is more they saved his splintered limb, as well as the other broken ones, and restored the use of it to him. Friends paid all his bills, kept him supplied with flowers, and never ceased to pray for him. It took five or six months to complete repairs; but all the putrification was cleaned out in the end, and he was able to go back to his preaching. The pamphlet sells for fifteen cents. Some twenty thousand copies have been printed, but they can still be had, apparently. It is worth reading.—*H. W. Magoun, Ph.D.*

Still the Chorus Rings

BY PROFESSOR L. S. KEYSER, D.D., SPRINGFIELD, OHIO.

THE more one investigates, the more one finds that evangelical scholars have not been idle through the years; many capable and solid works have been published in defense of the old faith and in reply to the radical critics and the skeptical scientists. Lately, however, there seems to be a special awakening among the staunch defenders of the faith; and they are men of spiritual mind as well as requisite scholarship. One thing has particularly impressed us—the difference in the atmosphere between the evangelical and the rationalistic books. With the latter it is the dry, critical, scholastic temper that seems to know little of a deep spiritual change of heart. With the former you feel at once the warmth of spirituality even in the opening paragraphs. So perhaps at bottom it is more a difference of spiritual experience and disposition than anything else.

In a previous article we called attention to Dr. A. T. Robertson's latest book, *"Paul the Interpreter of Christ."* At that time we had not examined his previous book, *"Luke the Historian in the Light of Research,"* and were under the mistaken impression that it was published a number of years ago. Since then we have read the book with much profit and gratification. It was published in 1920. It is truly a good book, a strong book, from every viewpoint. It is the right kind of polemics, calm and dignified, never betrayed into harsh expressions toward those who hold a different view. It is scholarly; that ought to count in these days when some men seem to claim a monopoly of that useful article. The author shows acquaintance with writers of all kinds on the subject of Luke and his writings. The liberalists are not ignored, but their works are cited by titles and pages. One cannot help contrasting this thorough-going and open method with the one-sided ways of the latitudinarians, who seldom betray any knowledge of the opposing side of any question. Dr. Robertson has mastered the liberal works thoroughly, and refutes their positions with rare intelligence and force. And that brings us to the main point: our author cogently defends the evangelical position: namely, that Luke's Gospel and the Acts were written by Luke; that he wrote from exact knowledge of the facts; that he was the companion of Paul; therefore his writings are true history. The book is written in a clear and interesting style; there are no turgid or highly involved sentences; yet from the nature of the case the reader must think and pay heed. The reading of this valuable book will give one a true and complete knowledge of the whole Lukan controversy as it has been carried on for many years in the theological world.

A little book (1919) that has given us genuine pleasure is Dr. W. H. Griffith Thomas' *"Christianity is Christ,"* published by Longmans, Green and Company, London and New York, in their series of Anglican Church Handbooks, edited by Dr. Thomas. This is a valuable series. We are glad to recommend the entire series as far as we have read them, including the following titles with their authors: *"The Incarnation,"* by G. S. Streetfield; *"Christianity and the Supernatural,"* by C. F. D'Arcy; *"Comparative Religion,"* by W. St. Clair Tisdall; *"Old Testament History,"* by F. E. Spencer; *"Old Testament Theology and Modern Ideas,"* by R. B. Girdlestone; *"New Testament Theology,"* by F. S. Warman; *"Christian Ethics and Modern Thought,"* by C. F. D'Arcy; also the above-named book by Dr. Thomas himself. Dr. Thomas is also the author of a number of the volumes in *"A Devotional Commentary,"* which is edited by Rev. A. R Buckland, and which sells in this country at $1.50 per volume. Of this excellent commentary on the Bible Dr. Thomas' name stands for three volumes on Genesis and two on Romans. The volume we have at hand bears no date; we think that a mistake on the part of the publishers, who are the Religious Tract Society, London. The volume we have examined is Dr. Thomas' first one on Genesis, which we have found rich in spiritual suggestiveness and strong in defense of the historicity and scientific value of the early chapters of the Bible. We certainly have found Dr. Thomas' commentary most helpful in every way.

and are longing to get the time to read all the volumes he has written in this series. Of his little book, *"Christianity is Christ,"* no words of praise can be too strong. The object of the author is to prove that the very heart and soul of Christianity is Christ. Besides his own logical demonstrations of the true divinity and humanity of our Lord, his quotations from many other authors make the book a mine of valuable information. He introduces the readers to a vast treasure-house of literature on the person of Christ—a doctrine which constitutes, as all of us know, one of the crucial questions of the times.

Another strong book has just reached our desk, fresh from the press, attractive in general makeup. It is Dr. Samuel A. Steel's *"The Modern Theory of the Bible,"* published by Fleming H. Revell Company. On one of the fly-leaves we have written this eulogy of the book, "A spicy book! a juicy book! a pungent book! It is upright, downright and forthright." Dr. Steel is well acquainted with the views of modern scientists and overturning critics, and his logic is as keen as a Jerusalem blade. He makes some admissions regarding evolution, but never uses the word in the naturalistic sense, but rather in the sense of progress. Of course, this is giving too elastic a meaning to the word "evolution" to be scientifically correct, but of course, too, all of us believe in a progressive revelation in the Bible and in many gradually unfolding processes in the natural cosmos. It is this rather over-broad sense in which it is used by Dr. Steel. The first division of this excellent book refutes all the arguments for the modern liberalistic view of the Bible, and upholds the doctrine of plenary inspiration. The second division deals with "Genesis in the Light of Modern Science," and shows how wonderfully they agree. The caption of the third division is "The Hebrew Prophets," who are completely vindicated and rescued from the man-handling of the rationalists. How reasonable everything is if one just accepts the Bible as it is! Then there need be no strained constructions and interpretations and no sophistical modes of argument. Dr. Steel has a style of real distinction. In many places he rises to the heights of true eloquence.

Since a previous article of ours was published in this journal, Dr. Thomas has kindly called our attention to some things about J. Paterson Smyth's *"People's Life of Christ,"* which readers should know. Dr. Thomas has read the book carefully, and says of Dr. Smyth: "His position on the Bible is, on the whole, decidedly critical, though of course in a life of Christ this is somewhat subsidiary (pp. 237, 306). But in view of former books by this author, especially *'How God Inspired the Bible,'* I always feel that he needs to be watched with great closeness." However, it is Dr Smyth's view of the future life which seems to Dr. Thomas to be most objectionable; then he cites a number of pages in proof (19, 287, 307, 359, 378, 469-474). Thus the work must be read with proper discrimination, for Dr. Smyth has a leaning toward elastic views of the inspiration of the Bible. "But," Dr. Thomas continues, "on the great subjects of the supernatural, the miracles, the deity and the atonement of Christ he is first-rate, and there is a vast amount of most admirable material in the book." Yet Dr. Thomas is right in holding that in a review of the work the errors should not go unmentioned.

We believe that everything should be done to give popularity and circulation to good, safe and sound books and periodicals; that ministers and laymen ought to purchase and read them; that they are more profitable for the library than the more superficial and ephemeral forms of religious literature. Then, too, publishers of evangelical books should be encouraged, so that they will publish more of them, and will not need to fear that they will be a losing proposition.

Do you want to put the best modern Biblical encyclopaedia into your library? Then *"The International Standard Bible Encyclopaedia"* is the one to get. It was brought out in 1915, and is therefore up to date. Look at the editorial staff: Dr. James Orr was the General Editor, and did a vast amount of work on the production, securing the services of many of the foremost writers of the world: Drs. John L. Nuelson and Edgar Y. Mullins are the Assistant Editors, and Dr. Morris E. Evans is the Managing Editor. Is not such a staff guarantee

that the work is both safe and sound and that it will not lack in scholarship. A notable list of contributors have made the work a monumental one of its kind. Here are just a few names picked out almost at random (pp. 3163-3170, Vol. V.): Archibald Alexander, S. Angus, D. H. Bauslin, Herman Bavinck, Albert T. Clay, Camden M. Cobern, John D. Davis, John A. Faulkner, James Iverach, Melvin G. Kyle, Wilhelm Moeller, William M. F. Petrie, T. G. Pinches, Sir William M. Ramsay, A. T. Robertson, James Robertson, A. H. Sayce, James Stalker, Hermann L. Strack, W. H. Griffith Thomas, G. Vos, Henry Wace, B. B. Warfield, R. D. Wilson, George F. Wright, and many more. Nor is the work "hidebound" in its conservatism. Here and there are articles from the liberalistic standpoint, though in such cases the editors say frankly that their own views are not expressed by the writers, but are admitted in order that all readers may see for themselves what the liberals believe and why. We recommend this monumental work with heart and soul. Why should not all classes of people get and read it, whether they are conservative or liberal? Surely conservatives will want to know what can be said on their side by the best evangelical scholars the world over; and the liberals, if they want to hold their claim for broad and deep scholarship, will have to study this work. They cannot ignore it and maintain their boast. One would think they would not want to pass it by, for surely they want to know the truth. If they do ignore this work, it is a mark of a supercilious and conceited temper, not of a scholarly and open mind. This work is published by the Howard-Severance Co., Chicago, who ought to be encouraged in their great and worthy enterprise.

Rev. James L. Hill's Books

REV. JAMES L. HILL, D. D., of Salem, Mass., is one of the most interesting and entertaining speakers that this country has produced. He has delivered public discourses all over the United States and in Canada, and he has never failed to make good. The Y. P. S. C. E. is largely responsible for his activities; but he has had other exciting causes for his special work. Of late he has taken to publishing his speeches in convenient volumes, so that he may have a wider audience. They are profitable reading; for they abound in telling anecdotes and pungent illustrations. There is not a dull page in any of them. If there were, it would imply that Dr. Hill did not write that page himself but allowed some one else to help him out to that extent.

One such volume is called "The Worst Boys in Town." It is named for the first chapter, which has that heading. The next chapter is on "The Clean Sporting Spirit." There are others on such subjects as "Having a Flag and Flying It," "Team Work," "If I were a Boy Again," "Boy Lost," "Fares, Please," "Please Slow Down," "Paul Jr." "A difference in Cradles," "Ready, Waiting to be Heroes," and "The Story of a Book and an Island." This last is chapter xxxiii., and it is worth the price of the entire book. It is a tale of desperate men and a solitary copy of the Bible, which finally has a chance. The book cannot be forgotten by any one who reads it. The Stratford Co., Boston publish it.

A similar though smaller volume is "The Scholar's Larger Life," published by the same firm. It receives its name, like the other from its first chapter. "The Noble Art of Hurrahing" is the title of chapter iv., and it is suggestive, as is that of the next one, "Being at One's Best." "Tying the Silken Knot" is another of a similar sort. Then there are chapters on "The Prince of Preachers," "The Great Awakening," "The Greatest Revival," and "What Made the Greatest Revival," all most helpful and suggestive. "The Growth of Government" is the last chapter, and its delivery as a sermon before the Massachusetts executive and legislative departments made a great impression. It makes an impression on the reader also: but, then, Dr. Hill cannot help doing that. It is his nature. To possess either book is to be that much to the good; for both contain food for reflection and an abundance of suggestion along many lines.—*H. W. Magoun, Ph.D.*

The Lost Art of Meditation

By J. W. Mahood, D.D. Fleming H. Revell Company, New York. $1.00 Net.

A lost art indeed, and one that greatly needs to be recovered.

Dr. Mahood in fourteen chapters—Meditation in its relation to Prayer, Soul Development, Nature, the Intellectual Life, Revelation, Calvary, the Bible, Preaching, Worship, Reserve Power, Soul Winning, Vision, Action, with Helps to Meditation—shows how the art may be recovered and used for real soul enrichment and for enlargement in Christian experience and service.

In these days of destrutive biblical criticism, as a rule we look first for an author's attitude toward the Bible. Turning to chapter vii, "Meditation and the Bible," we find that Dr. Mahood rings true to the Old Book. Indeed he could not write a book of real spiritual profit, as this one certainly is—nor could any one else—unless he were true to God's Word.

This is the age of "get there," and get there as quickly as you can, too; and in the hurly burly and rush of reaching the desired destination, the time for devotional Bible study, for closet communion, for quiet meditation, is pretty much lost. Lack of soul-feeding results in religious leanness, emaciation, uneffectiveness. One must take time to be holy, speak oft with the Lord, abide in him always and feed on his word. Dr. Mahood's book is well fitted to bring his readers back to a better state and aid them in promoting it. We would advise all who really desire improvement in spiritual things—and indeed all others, too—to read, mark, and inwardly digest what he says, and then put in practice his preachment. Says David, "While I was musing the fire burned; then spake I with my tongue."

Jot It Down

Ready Reference Record for Teachers and Class Officers. By Henrietta Heron. The Standard Publishing Company, Cincinnati, Ohio.

It is often desirable to "make a note on't," and this inexpensive little handy pocket-volume of 150 pages will admirably serve as a useful means to that end. The 125 record pages are well ruled, with directions to various kinds of workers as to various kinds of work to be done, when, where, etc., etc., too numerous to detail here. The last 25 pages are letter-press, replete with counsel and with nuggets of practical wisdom that are practicable, and withal embodying a surprising amount of useful information.—*Multum in parvo.*

* * *

Until America in the spirit of that pledge puts aside all self-righteousness, Christians of the land realize their own shortcomings, and consecrate their lives, their time, their talents of brain and money to the service of God and man, until politicians and business men, employers and employees, producers and consumers alike, give full heed to the divine command to love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself, and do unto others as they would that they should do unto them, there will be no righteousness of a nation fit to lead the spiritual forces of the world to higher ground.—*Richard H. Edmonds in Manufacturer's Record.*

* * *

"Men say they dare not neglect the sober realities of life, for they are from God. Neither should we dare to neglect the brightness and happiness and joy of life, for they are from God just as truly. The sun shines by God's will just as truly as the clouds sometimes intervene between us and the sun by his will."—*Christian Leader.*

* * *

The man who keeps busy helping the man below him won't have time to envy the man above him—and there may not be anybody above him, anyway.

Editorial

A New Dress for the Bible Champion

WITH this number the CHAMPION ends its present format. In April it will appear in a new dress. It has been like a woman I used to know, very plain in its external appearance but with a most pleasant smile for those who knew it at all intimately. You had to become acquainted to see that smile or feel its attractiveness; for the first look was forbidding. That has been our trouble. A long narrow page of over sixty long lines has made people put down the magazine because it looked dry and uninteresting. Was it so, in fact? Hardly.

Inquiry and study finally led one of the editors to see things, and his own experience helped him to do so, because he always felt glad to reach the two-column matter in his proof-reading, although he was more interested in what had preceded! Work on the problem, correspondence with the publisher, measurements and diagrams followed, and, as a result, a new page has been devised that it is believed will solve the difficulty.

This page will be somewhat shorter than the old one; but it will also be a trifle broader, so that the net result will be about as much space as before in printed matter, and the eye will not be taxed as it has been by long lines rather close together, because two columns will be used instead of one. The general effect will be like that which takes place when a long solemn face lightens up with a smile that spreads it out and shortens its lines. Naturally, it will be much more attractive and more agreeable to look at as well as to read.

We hope that CHAMPION readers will find the change a source of added enjoyment and satisfaction, and we assure them that we are anxious to make the magazine the best that we possibly can in spite of the difficulties which we constantly face with the editors many hundreds of miles apart, the mails slow, the need of sending proof first class to insure any sort of promptness in the issue of each number, and the discouragement of a growing deficit in spite of all our efforts. It takes courage to overcome such handicaps and push on; but there is some old-fashioned granite in the publisher's make-up, and he is game in trying to turn defeat into victory. What can the rest of us do to help him? *H. W. M.*

"Not under the Law, but under Grace"

THIS statement from Romans vi. 14 is much in vogue in certain religious circles. Looked at from the right point of view it contains a precious truth, but viewed from a wrong standpoint and without due discrimination it may embody a pernicious error.

Law, as set forth in the Old Testament and as it is extended into the New, is threefold: 1. Civil, 2. Ceremonial, and 3. Moral. This is a distinction that is almost entirely overlooked in connection with this statement, and it needs to be carefully observed in order to clear the subject from embarrassing entanglements and solve the problem involved.

By the civil law is understood the code given for the guidance and control of the Jewish state; by the ceremonial law is intended the prescribed ritual and ceremonial regulations which had to do with the formal religious life of the people; and by the moral law is meant the moral and spiritual teachings enounced principally in the Ten Commandments (of course their extensions will be included), the first table thereof referring to the duties which men owe to God, the second to the duties which they owe to their fellow men.

The Jewish civil code passed away when the Jewish state ceased to exist. It was obligatory upon the Jews nationally, but not upon non-Jews. We are not under the Jewish civil law. Yet many of its principles of jurisprudence

have been embodied in civilized codes down through the centuries, and there are political economists today who are saying that we would be far better off if we should go back to those ancient Jewish enactments.

The Jewish ceremonial law—its prescribed sacrifices, ceremonies, rites—while having their then immediate use, were typical, pointing forward to Christ and had their end in him. When he came he fulfilled them, and they expired by the statute of limitation. He became "the end of the law" (Rom. x. 4), i. e. the ceremonial law, "for righteousness." We are not under the ceremonial law.

The moral law has not passed away, for its principles of righteousness are eternal, applicable to all always and everywhere. It, therefore, cannot pass away.

Are we under the moral law? Yes, and No; and understanding in what sense "yes," and in what sense "no," we will find the solution of the problem.

We are not under the law *for salvation.* "By the deeds of the law shall no flesh be justified" (Rom. iii. 20). "Not by works of righteousness which we have done" (Titus iii. 8) are we saved. Multitudinous are the Scriptures of like import. Not under law thus.

For salvation we are under grace. "The grace of God bringeth salvation" (Titus ii. 11). "By grace are ye saved through faith, and that not of yourselves: it is the gift of God; not of works lest any man should boast" (Eph. ii. 8, 9). "Being justified freely by his grace; therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. iii. 24). And multitudinous are the Scriptures of this import. Under grace.

If a person faultlessly obeys the law of God, he does not need a saviour, for he has not done anything to be saved from; but, transgressing, he becomes subject to the penalty of broken law, and from that he must be saved. As nothing he can do can atone for his fault, if saved he must be saved by some one else who is a competent saviour, and there is but One such saviour, Jesus Christ, "for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

Have we, then, no relation to law? Certainly we have. While not under law for salvation, we are under law *as a rule of action.* As believers, we have a life to lead, and we need the precepts of God's law to tell us how to act and what sort of life to lead. Christ has given us many directions for right conduct, so that we are "under the law to Christ" (1 Cor. ix. 21).

If not under law as a rule of action, then we are free from those eternal, everywhere-applicable principles of righteousness inculcating the duties we owe to God and to our fellow men. No, no; that will not do.

A young Christian came nigh to disaster through a not-under-law teacher who taught: "You do not need to deny yourself for Christ's sake, but do as *you* please for Christ's sake." Surely, our rule must be, not what pleases us with the remaining carnal nature in us, clamoring for gratification, which "is not subject to the law of God, neither indeed can be" (Rom. viii. 7), but what pleases God, and this we learn from his "law."

Under grace, faith is the instrument of salvation. Man is saved by faith alone (Rom. iii. 28), but not by a faith which is alone (Jas. ii. 24). The true doctrine of faith and works is: Believe in order to be saved, work because you are saved. Works evidence the faith that it is of the right sort.

Not under law but under grace for salvation, but under law as a rule of action.—*W. H. B.*

* * *

I am now in my forty-first year of my ministry. I have always endeavored to ring true in the presentation of the Truth as it is in Jesus. We need to wave the banner of Truth. The powers of darkness have deceived, I fear, many of the very elect, and all kinds of fads and false teachings may be found in too many of our schools so that many young graduates teach as truth much untruth. David, in the name of Jehovah, defied the Philistines and won out; so will the BIBLE CHAMPION win for the battle is the Lord's. While I am in service I will interest my brethren in our magazine.—Rev F. T. Stevenson.

Notes and Comments

THE interesting letter below is from an old friend of the CHAMPION, one who has given it his unselfish support for many years:

"Owing to illness in our family, I have been unable to examine the January CHAMPION until yesterday. It appears to me truly remarkable that you have been able in these times of depression and of difficult problems for religious journalism, to so greatly enlarge and beautify the best Bible magazine in the country. It shows great industry and commendable courage on your part to make such a venture. I believe you will be rewarded in a greatly increased circulation and deepening interest in the subject the CHAMPION presents to the church and the world. I hope and pray that some philanthropist will stand by you in your effort to reach the climax of your ambition for the CHAMPION. If I were younger than 78 years, I would hope to aid you in its circulation, but the most that I can do now is at my desk.

DAILY papers report a remarkable revival in progress in northeast Aberdeenshire, Scotland, "a spreading movement, like a fire blazing over a wide area." Great Yarmouth, England, is visited every autumn by hundreds of fishermen. The season being poor the men drifted into the meetings. Some who had come to scoff remained to pray. At the same time a revival was in progress in the home villages of these men and when the fishermen returned their wives had the same story to tell—they had found the Lord! The revival grew and every church in Yarmouth was filled to overflowing, all denominations uniting, and it is said 4,000 people professed conversion. A young Scott put it thus: "Of all the years the worst for our pockets, but the best for our souls." The transforming hand of religion fell upon Northeast Scotland and a wide area is in the grip of one of the most fervent revivals of recent years. Young men are most active. Wide as its sweep already is, the revival is believed to be only on its first blaze.

THE 16th International Sunday School Convention will be held at Kansas City, June 21-27. Canada now has 10,335 Sunday Schools; 94,204 officers and teachers; and the United States has 145,957 Sunday Schools; 1,583,491 officers and teachers; 16,131,733 pupils.

THE World's W. C. T. U. Convention will be held in Philadelphia, Pa., November 11-16, and will be followed by the National Convention at Atlantic City, N. J., November 18-23.

THE Salvation Army is operating in 70 countries and colonies, in 42 languages. Its corps and outposts number 11,173. Besides these it maintains 1,276 social institutions and agencies and 751 day-schools. Paid officers, cadets, and employees of the army total 25,000, and young cadets in training over 17,000. The organization publishes 82 periodicals in 24 languages.

THE *Denver Post*, I think, was real naughty when it printed this: One of our matrons is walking about with a very odd-looking nose. She is a Christian Scientist and it was only at the edict of the school board which demanded the vaccination of school children that she ventured into the offices of a local physician to have her daughter vaccinated. However, she did not forget the precepts of her religion, even in his sanctuary, for after the doctor had turned away to find a shield for the patient's arm, mother slyly drew out her handkerchief and patted all of the vaccine out of the wound. Mother had a bad cold at the time, and the constant use of her handkerchief left a marked abrasion on the end of her nose. A few minutes later when the doctor returned to finish his job the matron used her handkerchief very vigorously and in a few days she had a healthy "take" on the end of her nose, one that prevented her from appearing in public for a time and proved a source of annoyance and discomfort, as well as derision from her friends.

THE reading of the Bible in public schools is the custom in nearly half of the states of the Union. In five states—Massachusetts, New Jersey, New York, Texas, and Pennsylvania—the reading of the Bible is required by law. Arizona, Minnesota, and Utah prohibit by law the reading of the Bible in public schools. In other states no law exists or else mention is made that no sectarianism may be introduced in the schools.

BECAUSE he has written a book in which he states he doubts that Jesus ever lived, that He is "but a poetic symbol," that cannibalism is the basis of the sacrament of holy communion and that going to church and praying to God are bad habits, it is likely that the Rt. Rev. William Montgomery Brown, retired Episcopal bishop of Arkansas, will be recommended for trial by the Episcopal house of bishops. Bishop Brown now resides in Galion, Ohio, outside of an insane asylum.

THE World's Sunday School Association will hold its 9th convention in 1924 in Glasgow, Scotland.

SIR CHARLES LYELL, an eminent geologist of the nineteenth century (1797-1875), the teacher of Darwin, said: "In the year 1806 the French Institute enumerated no fewer than 80 geological theories that were hostile to the Scriptures, but every one of these theories went to the scrap heap. And how many since then have gone to the junk pile? We are getting a little leery of the "assured" results of science, so-called, that are handed out to us.

THE Irish situation continues to be somewhat mixed, and Mr. De Valera's inability to look at things in a practical way becomes more and more emphasized. Theoretically, he wants Ireland free. He does not seem able to foresee the consequences of what he insists upon. He appears to imagine that all would be well on account of the possibility that the two countries would unite as equals in a sort of federation; but he forgets that he would still want to be it and dominate the confederation, a thing which the British Empire never would or could tolerate. Men who have been in close touch with him pronounce him "impossible" and the worst ever, because he must rule whatever he touches. Men argued all night with him, so it is said, at the time of the two political conventions in this country, but it made no impression whatever. It was his way or nothing, and his way was an impossible way for either political party, if it was to retain the respect of its members and continue to stand for sanity and justice. Assuredly, it is most unfortunate for Ireland, and the politicians are furnished with one more argument for the exclusion of scholars from politics.

THE Siloam Bible Conference, at Siloam Springs, Ark., Dr. Howard W. Kellogg ,Dean, will meet July 2-9. Among the Bible teachers and speakers will be Dr. G. Campbell Morgan, London, Dr. H. C. Morrison, one of the great evangelists and editors of the south, and Dr. F. W. Russell, a successful teacher-pastor.

THE question of the virgin birth is coming ever more and more to the front. In the autumn of 1921, a prominent New England professor and theologian made a remark before the Boston Congregational Club to the effect that no intelligent man today believes in the divinity of Christ. At the next meeting, a resolution was presented, which read as follows: "Resolved, That the Boston Congregational Club deprecates and repudiates any statement against the divinity of Christ made from this platform." The executive committee to whom it was referred did their best to suppress it, even resorting at the end to a barefaced subterfuge based on the By-Laws. At the January meeting, a report was called for but none was given. The resolution was again introduced and ruled out of order on a manufactured technicality as already mentioned. An appeal from the chair followed and was sustained. A strong objection to censuring guests speaking before the club developed, and a substitute resolution was suggested, "That this club affirms and glories in the deity of Jesus Christ." It was passed with a rush. None of the members seemed afraid of any loss of intelligence as a result! Pride of intellect is a dangerous thing to encourage. It makes one heady.

IN January of this year one now a subscriber happened to stumble over a copy of the CHAMPION in the home of a friend and was so impressed that he at once sent in not only his own but with it also the subscription of another to whom he commended it. Our mail today brings us this letter: "Both Mr. W. and I received today our January and February CHAMPION. I met Mr. W. this p. m. and he told me he was reading his January number and was 'tremendously pleased," as he put it. A magazine like this, in these days, is almost too good to be true; I can hardly believe it really is!" But it not only really is, but it *was* and will *continue to be*! I wish I could get each one of our subscribers to show his CHAMPION to a friend and tell him about it—our subscription list would double in one month. Can't we do it?

WE Americans are such a satisfied lot that it may not be out of place to sound a note of warning at this time. The Washington conference is ended. Everybody is happy over the results attained. We have seen the lamb and the lion lying down together. It is said Barnum at one time had a lamb and lion caged together! It is reasonable to suppose he first made sure the lion was well fed. We also remember that the Czar was quite sure his efforts for promoting peace were far-reaching. Man, by nature, is carnal, and only the Holy Spirit can change his nature. A conference can never change his nature. If all governments now could see that if they would expend one-half the money they spent on armaments for the evangelization of nations the important thing would be done. An army of home and foreign missionaries, properly supported, would bring on the millennium. He who can create worlds, and cares for our daily needs, is ready to do greater things than these!

WE are pained to read the report printed in a daily that the American Bible Society, which has done so much good, has found it impossible to continue its work. No more Bibles are to be printed by them: it will, hereafter, only distribute Bibles. What one daily paper says is worth repeating: "If fathers and mothers knew the value of the Bible to their children, the American Bible factory would go on. Regardless of belief, there is no book more important than the Bible, especially to children. The original King James version, not doctored or improved edition, is the best possible education in the English language. Failure to read the Bible is responsible for much of the abominable English used today.

WE admire the position the Governor of the state of Virginia takes on the Prohibition question. He has made a suggestion to the State Legislature that they take steps to have the State Constitution changed, so that before a man shall be inducted into any State office he shall take oath that, so far as he knows, he has not violated the prohibition law of the State and Nation since the adoption of this proposed amendment, and will not violate it during his term of office.

REPORTS from Pittsburgh, in the Daily Press, give an account of the action of the Pittsburgh Presbytery of the Presbyterian Church refusing to permit the Rev. D. D. Gorton, formerly of Springfield, Massachusetts, to occupy the pulpit of the Lexington Avenue Presbyterian Church as pastor because he failed to "satisfactorily answer questions concerning the deity of Christ and the Virgin birth." Mr. Gorton presented a regular letter of dismissal from the Association of Congregational Churches of Massachusetts commending him to the good offices of other religious bodies. To the only two questions asked Mr. Gorton failed to give answers which the Presbytery believed indicated "sound orthodoxy."

THE New York Bible Society gave a Bible to every soldier and sailor who left New York ports for France during the war. Hundreds of thousands were distributed in this way. The Society provides a Bible for every immigrant who comes into this country and its work at Ellis Island has become famed around the world. The work is maintained by contributions from those who believe in its effectiveness. $60,000 was used last year to "carry on."

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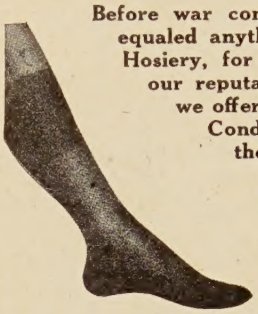

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